

THE
S A I N T S
INTEREST
IN GOD:

Opened
I N S E V E R A L L

Sermons, Preached *Anni-*
versarily upon the fifth of
NOVEMBER.

Charles Mice Davies 1635

B Y
J O H N G O O D W I N
Pastor of S. *Stephens* Coleman-street.

J O H N 20. 17.
I ascend unto my Father, and your Fa-
ther; and to my God, and to your God.

Lignum habent Sancti; Deum. Bernard.

L O N D O N,
Printed by M. F. for Henry Overton,
and are to be sold at his Shop at the entrance
into Popes Head Alley, out of
Lumbard Street. 1640.

THE
SAINTS
INTEREST
IN GOD

OF
IN SEVERAL
OF THE
OF THE
OF THE


BY
JOHN COOKE
Pastor of the Church of St. Andrew in London

London: 1633.
Assembled at my Father's, and my
House, and to my God, and to your God.

Printed by M. F. for Henry Overton
and sold at the Sign of the
Three Kings in St. Dunstons Church.

TO
THE RIGHT
WORSHIPFULL

Mr. Isaac Pemington,
Alderman of the City of
London, with the rest of my
loving Parishioners, and deare
friends, the Inhabitants of Saint
Stephens Colemanstreete London,
part and fellowship in the great bu-
sinesse of Jesus Christ, with all
Saints, &c.

 Right Wor-
shipful, and
deare in the
Lord; right
deare and precious
are the bands of that
relation, wherein a
People and Pastor
A 4 meet-

The Epistle

meeting together, are made one; especially when the lawes and termes of this relation are with all good conscience, and soundnesse, and intirenesse of affection, managed and observed on both sides. If it were put upon the file, (I conceive) it would be none of the easiest questions now on foot, and under dispute in the world, to determine, whether it be matter of greater satisfacti-

Dedicatory.

satisfaction, to men
of spirituall conside-
ration, and advise-
ment, either to lead,
or to be led, to that
perfect happinesse
which stands in the
full fruition of God
in Christ. That both
the one and the other,
are of very high and
excellent contentment
to the mindes of men
so composed, is a Po-
sition, which needes
cost a man little in
study or thoughts,
to beleeve. Doubtlesse
there

The Epistle

there is no such combination of actives and passives under Heaven, betweene which the mutuall penetration is mutually more gratefull and acceptable, or wherein there is more satisfaction given and received on both sides, then betweene them. He that is not himselfe called to the place or office of a Minister in the Church of Christ, cannot (with wisdome) but
put

Dedicatory.

put it in head or front
of his desires, to eat of
the labours, & march
towards Heaven un-
der the conduct of
such a Minister, of
whom he hath this
precious assurāce, that
his heart is with his
soule, and that he tra-
uailes in birth with
him, till Christ bee
framed in him, that is
willing to doe and
suffer all things, to
make him partaker of
the Gospell with him-
selfe. And for him
whom

The Epistle

whom God hath separated to serve him in the Gospell of his deare Son, and for the worke of the Ministry, if he be capable of his owne greatest comfort and glory, the greatest joy and strength of his desire must needs be, to help to replenish and fill those many Mansions in Heaven with a generation of his owne; to goe before such a people that is willing to follow him, roundly,

Dedicatory.

ly, and close up, in all
the waies of life,
whose resolutions &
ingagements for that
great piece of immor-
tality, laugh all the
glory, pleasures, and
contentments of the
world, in the face to
scorne; and are too
great, and deep to suf-
fer them to be cast be-
hinde hand in the
things of their peace,
with running out of
the way for the East-
winde. What hath
been said concerning
the

The Epistle

the sheep, is too innocent a saying, to finde enmity or contradiction from any man. To desire the greatest faithfulness, and the dearest tenderness of affection in him, to whom, under God, a man chuseth to commit that invaluable treasure of his soule, is no such profound, or master-piece of wisdom: but that it may well be conceived to be incident to men that have but the first

Dedicatory.

first fruits of the first
fruits of the Spirit, or
that have but begun
to be a little jealous
and thoughtfull, that
they have soules in-
deed, which will not
doe well in hell.
Wherefore (to leave
this assertion to shift
for it selfe, without ta-
king any further care
of plea, or prooffe for
it) what hath been
said concerning the
Shepherd, seemes to
admit more question
or dispute. If *Timothy*
may

The Epistle

may save his owne soule, is he not well for one, whether hee saves others or no ? or what great addition can it be to a Minister, who otherwise approves himselfe unto God, and makes for the great Port of Heavē with a streight course, both in Life and Doctrine, to carry a traine or retinue of his people with him ? will it make any breach in his glory in heaven, that hee comes

Dedictory.

comes thither alone?
Will not his Crowne
of righteousness flou-
rish upon his head,
except it be watered
with the salvation of
others? Whether it
be of any concern-
ment, or resentment
or no, to a faithfull
Minister, being once
entred into his Ma-
sters joy, and fully
possess of that condi-
tion, wherein morta-
lity shall be swallow-
ed up of life, whether
he hath stretched forth

The Epistle

the hand of his Ministry, either to a gain-saying, or to an obedient or willing people; whether he hath saved many or few, or none at all; certaine it is, that whilest he is upon his Pilgrimage, & clothed with flesh; yea, and as it seemes, *Heb. 13. 17. 1 Thes. 2. 19.* somewhat further, even to the very gates and entring in to that compleat immortality (whereinto there is no entrance till

Dedictory.

till after the resurrection from the dead, and the sentence of Absolution passed from the mouth of the great Judge) it is a matter of great thoughts, and workings of heart, either on the right hand or on the left hand unto him. Obey them (saith the Apostle in the former Scripture) that have the rule over you, and submit yourselves, for they watch for your soules, as they that must give
a 2 accompt,

The Epistle

account, that they
may doe it with *Ioy*,
and not with *Griefe*,
&c. And in the latter,
thus: For what is our
hope, or joy, or crown
of rejoycing? Are not
even yee in the pre-
sence of our Lord Je-
sus Christ at his com-
ming? For yee are
our glory and joy. So
that a teachable, wise,
and tractable people,
that know what to
doe with the words
of eternall life, besides
giving them the hear-
ing,

Dedictory.

ing, are not only
choice matter of hope
(for the future) and of
joy, yea, and of a
Crowne of rejoycing,
i. e. matter of the most
weighty and solemne
rejoycing, unto their
faithfull Minister for
the present, whilest his
dwelling is with
flesh, but even after
he hath laid aside this
earthly Tabernacle, &
resumed it againe in
the Resurrection, at
the comming, and in
the presence of Jesus
Christ,

The Epistle

Christ, they will be a glory and crowne of rejoycing, an annointing with the Oyle of joy and gladnesse unto him, above his fellowes. As on the contrary, a froward, foolish, carelesse, stubborn flock, as they are a great abasement, and sorrow of heart to a good Shepheard for the present, 2 Cor. 2. 1, 3, 7. 12. 21. So will they be an occasion of the last griefe, and heavinesse unto him;

Dedictory.

him; yea, of such a
griefe and heavinesse,
that cannot (it seemes
by the expression of
the holy Ghost) be cu-
red; neither by the
richest, and most fear-
lesse; and unquestion-
able assurance, nor by
the nearest and most
immediate approach,
but only by the actu-
all compleate enjoy-
ment of the joy and
glory of immortality
it selfe.

Though I have no
ground of confidence

The Epistle

to put any such great question unto you, as Paul did (and well might) unto the Galatians, to aske you, What hath your felicity been since my coming and preaching the Gospell unto you? yet this I cannot but professe and testifie to the world, to the exaltation and praise of the grace of God that hath been given you by my dispensation of the Gospell towards you (let the tree of interpretation

Dedicatorie.

interpretatio fall which
way it will, whether
to the North, or to the
South, it shall neither
hurt me nor you by
the fall. that you
have rejoyced in my
light, and have been
ready (many of you)
if not to pluck out,
and give your eyes un-
to me, yet in the best
and readiest way of
Christian expression,
to signifie and seale
the truth, life and
power which you
have seen, tasted, and
felt,

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felt in my Ministry.
And that which I
know not how to
draw aside to any o-
ther construction, but
only to make a demō-
stration and prooffe
of the naturalnesse of
your affection to-
wards me, and to-
wards the truth it self,
delivered by me;
though the iniquity
of many hath aboun-
ded against both, yet
your love to neither
hath waxed cold:
which crowne of
praise,

Dedicatory.

praise, I could willingly enrich yet seven times more, and set it upon your heads; when I had done, if I knew how to worke upon it, without seeming (at least) to soile others by way of complaint, and to make men offenders for personall wrongs: which is a straine of too much effeminate-nesse in a Christian, and little lesse then either an acknowledgement of the strength
of

The Epistle

of other mens weaknesse, or of the weaknesse of a mans owne strength. Howsoever, my silence (whether upon this, or other consideration) will be found no treason either against the life, or dignity of your Christian and worthy deportment therein: there is one greater then all the world besides, that will see that righteousness of yours fully rendred unto you in due time.

Truth

Dedictory.

Truth is honest in her
deepest poverty and
distresse, and whatso-
ever she borroweth or
taketh of any man for
her support or reliefe
in prison, she will pay
double and treble
when she recovers her
liberty, and entreth a-
gaine into her glory.
And feare not, he that
would not leave the
soule of his Sonne in
hell, nor suffer his ho-
ly One to see corrupti-
on, will be as mind-
full of, & tender over
his

The Epistle

his daughter Truth;
and will give her
beauty for ashes in
due season.

You (I confesse)
have the advantage of
me in opportunities
many wayes, for ex-
pressing your selves in
point of affection.
The giving of carnall
and outward things;
is both easier of inter-
pretation, and lesse li-
able to sinister con-
struction, then the
dispensing of spiritu-
all things is. Mini-
sters

Dedicatory.

sters are oftentimes
suspected to preach
the Gospell out of en-
vy, or other pretences
that are not good; but
no man gives either
silver or gold, but is
presumed to doe it
of good will. Besides,
the work and labour
of a Minister, is look-
ed upon (by the most)
but as of a matter of
course, and that which
he is bound to doe;
and no great thanke
conceived to belong
to it; but the bestow-
ing

The Epistle

ing of a small matter,
where men are con-
ceived to be free, (the
rule of which free-
dome, is generally
made the silence of
the Lawes of Land
and State) is no lesse
then matter of admi-
ration unto many: and
two mites cast into
a Ministers treasue-
ry, of free gift, signifi-
eth, in the vulgar Dia-
lect of men, twenty
thousands in affecti-
on. Yea, the diligence
and faithfullnesse of
good

Dedicatory.

good Ministers themselves successively, who have abounded in this worke, may well be conceived to have abated the esteeme of it with many, and have caused it to seem now rather a matter of custom then commendation. Whereas on the other hand, the generall basenesse, and empty handednesse of men towards their Teachers, sets off a slender liberality with much lustre

The Epistle

lustre and beauty : as the scarcity of comforts and refreshings in hell make a drop of water to coole his tongue , seem a great boone to the rich man.

Neverthelesse , my trust and confidence is , concerning you that are spirituall , that you , by the light , partly of my labours and paines amongst you , having served you now in the things of Jesus Christ (well neare

Dedicatory.

neare the terme of
seven yeares) partly of
my Doctrine, partly
of my manner of life
and conversation o-
therwise, can plainly
and perfectly reade it
written in the Tables
of my heart, how
deare you are unto
me; and how high
and glorious my con-
tentments and com-
forts are in such a-
mongst you, whose
faces are set towards
heaven, and are re-
solved to take no-
thing

The Epistle

thing in exchange for
your soules. I will
not be further impor-
tune with you in plea-
ding the cause of my
indearments to you;
upon this occasion: I
had rather give you
an accompt of my
heart towards you, in
deeds then in words,
in power then profes-
sion: Neither shall I
ever be troublesome
unto you for any
greater measure of
esteeme, or approba-
tion with you, then
what

Dedicatory.

what my carriage
shall be reasonably
valued at, betweene a
Pastor and his Peo-
ple. If you will please
to interpret this De-
dication, as a recom-
mendation, and testi-
mony of mine especi-
all love, care, and re-
spects unto you, the
burden and weight (I
conceive) of what
you doe herein, shall
not need to lie more
upon your affections,
then your judge-
ments; and those
actions

The Epistle

actions ever come of
with best content-
ment and satisfaction
to sober men, that are
so divided. If you had
not been the first of
my care and affecti-
ons, these first fruits
(it is most like) had
not fallen to your por-
tion : There is little
in what is here pre-
sented to your view,
but that which your
eares have tasted al-
ready some yeares
since. You may by a
fresh perusall of these
things

Dedicatory.

things (besides the direct benefit of the knowledge reaped from them) be occasioned better to understand and consider the state and condition, as well of your hearts as memories, and to compare them together, so as to finde out, whether you be stronger in the one, or in the other, or in both strong, or in both weake, alike. If you finde the sinewes, strength, and substance

The Epistle

stance of these things,
in your inner man, so
that whilst you read,
you seem to see the li-
neaments of the face
of your owne soule,
as in a Glasse, to read
the naturall history of
your owne spirits: your owne
this is a pregnant and
precious signe unto
you, that your hearts
are sound, and their
digestion of spirituall
nourishment, of the
best. If you meet with
little here, but what
you were able before,

or

Dedictory.

or without your reading, to have uttered, and given an accompt of, this argues faithfulness in your memories also. If you lie under the power of these things, but have little or no command of the letter, this demonstrates a defectiveness, or weakness in memory, but soundness of heart (which is the great praise, glory, and comfort of a Christian) if the words, passages,

b

The Epistle

sages, and expressions
remaine (for the most
part) whole with you,
but the marrow and
fatnesse, the spirit and
life of them are not
incorporated with
your soules and spi-
rits, you doe not finde
that such notions and
apprehensions as are
fire in your bones, and
make your conscien-
ces spring and worke
lively, when they doe
but touch and come
neare them : the in-
terpretation of this
signe

Dedicatory.

signe is, that you have more of that which is lesse, and lesse of that which is more, that you have memories that would doe worthily (indeed) with better hearts, and soules that would escape better with worse memories. But I hope the best things of you. The great and mighty God of Heaven and Earth, who must teach you (and all the world besides) to profit, whether by

The Epistle

the eye, or by the eare,
as well by writing, as
speaking, by reading,
as hearing, in the
knowledge of him-
selfe, and of the great
things of your peace,
make these meditati-
ons as a Cloud of the
latter raine unto you,
to drop fatnesse upon
your soules; and com-
mand them to give
out their strength ful-
ly and freely unto
you, that they may be
felt by your selves, in
the renewing and
strengthening

Dedicatory.

strengthening your
inner man, be seen up-
on you by others, in
an unstained excellen-
cie of life and conver-
sation amongst men,
and found also in
your accounts and
reckonings at the
great day, as having
cōtributed their share
toward that joy, and
lifting up of your
heads for ever; which
is the promised re-
ward of all those that
know God to be the
only true God, and

b 3 him

The Epistle

him whom he hath
sent, Jesus Christ.
Which Crowne of
blessednesse, there is
not a man of you but
shall most assuredly
obtaine, if you be as
true to your selves,
and the things of
your owne glorie,
and will runne for
your selves with as
much faithfulnessse,
as he is readie to
runne for you, night
and day, who here
in the presence of
Heaven and Earth,
sub-

Dedictory.

subscribeth, and gi-
veth it under his
hand, that he is

From my Study in Cole-
man streete
London, this
August 7.
1640.

Your loving &
truly affection-
ate Pastor,


John Goodwin.

2000



To the Reader.

Good Reader :

 Hether hee
hath done wel
or ill, whoe-
uer he was
(be it my selfe, or some
other) who was the prin-
cipall of making more
Presse-worke of these
Sermons, I conceive it is
not worth the lightest ex-
b 5 ercise

To the Reader.

ercise of thy thoughts, to consider, judge, or determine. If he hath done ill, doubtlesse it cannot bee much: things that are weake, though otherwise unusefull, yet will they serve for foile, to set off that which is strong with more grace and acceptance; as the Thistle in Lebanon commends the stature and beauty of the Cedar in Lebanon. And the truth is, that many Bookes of worth and value indeed, had need of some further recommendation,

To the Reader.

dation, in one kinde or other, unto men, then their owne worth: they suffer obscurity, and neglect at the hands of men, this notwithstanding. Impertinencies would be of great consequence, if they could bring things of consequence into request.

If he hath done well, thou thy selfe wilt easily be perswaded to say, that this cannot be much: howsoever, in this point thou and I shall not much differ. Now then in matters where the difference

To the Reader.

is very small, and almost imperceptible, a man may soone be out more in deliberation, then it is possible for him ever to recover, or get in againe by any resolution. As in suing at Law for a trifle, the Victory or conquest, with all the advantages, will not defray the one halfe of the cost and charge of the Warre. I would gladly therefore save thee thy time and thoughts touching the premisses.

Yet two things there
are,

To the Reader.

are, which have their plea
in their mouthes (such as
they are) for loosing their
prisoners, and setting them
at liberty in the world:
The one is the occasion
of their Preaching; the
other, their argument or
Subject.

For the first, it was
the Anniversary remem-
brance of that great bat-
tle fought between Hell
and Heaven; about the
peace and safety of our
Nation, on Novemb. 5.
1605. wherein Hell was
overthrowne, and Heaven
and

To the Reader.

and We rejoyced together.
I have not (to my present
remembrance) met with
any thing published of late
of any speciall influence or
tendency, to maintain the
life and spirit of the solem-
nity & joy of that day and
deliverance. And pity it
is that such a Plant of
Paradise should wither,
or languish for want of
watering. Such a deli-
verance, may, through
the Mercy and Goodnesse
of God, prove a breeder,
and become a joyfull Mo-
ther of many Children,
like

To the Reader.

like unto her selfe, if the hearts of our Nation did converse with her more frequently, and more affectionately.

The Argument or Subject discoursed in these Sermons, is, the true Church her Interest in God, with all her members. A Subject (I confesse) that hath passed through many hands, and gained much of many: But the depth and weightinesse of it is such, that it still calleth upon the greatest abilities of men,
to

- To the Reader.

to be further sought and
inquired into. I assume
nothing unto my selfe be-
yond the discoveries of
other men : if thou meet-
est with any thing, that
may excuse or qualifie the
Printing of the whole, re-
member him that said
concerning a sinfull City,
Gen. 18. 32. I will not
destroy it for ten righteous
mens sake. If thou either
desirest, or fearest the
sight of any thing more of
mine, thou maist make
thine owne bargaine here-
in, by handling this piece
accord-

To the Reader.

accordingly. For as for me, I am not conscious to my selfe, either of forwardnesse, or backwardnesse of being made publique: the tongues and judgements of men (if they could agree) may easily over-rule me either way. It argues some distemper of spirit, to be importune upon the world, with a mans private conceptions: neither is it the best posture, to put the world upon importunity with us, to purchase them, if they have

To the Reader.

have a minde to them.

Pardon me thus far ;
and that which remain-
eth, I shall pray for thee,
that thou maist with the
Church, have Interest in
God, and that this Interest
may be established and
confirmed unto thee by the
reading this piece, untill,
through fulnesse, thou
breakest out with David,
saying : The Lord is
my Light, and my
Salvation ; Whom
shall I feare ? Psa. 27.1.
And by this time, when
thou knowest not whom,
or

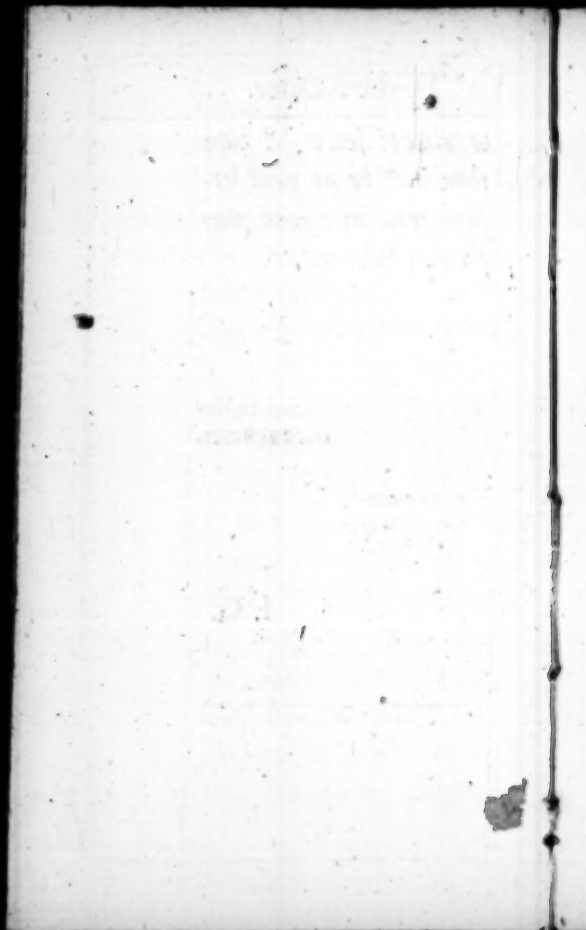
To the Reader.

or what to feare, I hope
thou wilt be at good lei-
sure, and in case to pray
for him, who resteth

Thine in the
Lord alwaies,

Colemanstreet
Lond. Aug. 7.
1649.

I. G.





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rence, together
with the sense, and mean-
ing of the words, are clear-
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importance of that proprie-
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the Church, by way of Ex-
hortation.* Fol. 257



June 23. 1640.

IMPRIMATUR

THO: WYKES.



THE
SAINTS

Interest in GOD.

PSAL. 68. 10.

*He that is our God, is the
God of salvation, and our God
the Lord, bringeth the issues of
death.*

CAP. II.

*Wherein the Coherence, to-
gether with the sense, and
meaning of the words, are
cleared, and Doctrines
raised.*

WE are met in the
presence of this
God of ours (as
the Text speaketh to our

B hearts

hearts very grariously)
~~what~~ *the God of saluation,*
to pay the yearly tribute
of praise and thanksgi-
ving ; which a mercy
so transcendently glori-
ous, as that Deliverance
was, which this day calls
to remembrance ; hath
imposed upon us, with
the rest of our Brethren
of this Nation. That
which our Prophet spake
of the great workes of
God in generall, *Psal.*
III. 4. (though some re-
straine the words to the
deliverance from *Egypt*)
may in speciall manner
be applyed to that great
Deliverance wrought for
this Land, which wee
now celebrate ; Some of
our

our English translations
reade the words thus;
*The mercifull and gracious
Lord hath so done his
marvellous workes, that
they ought to be had in re-
membrance.* Our late
Translation (without any
variation of the sense)
thus, *He hath made his
marvellous workes to be re-
membred:* that is, upon
such workes of his, by
which hee intends in any
more especiall manner to
magnifie himselfe on
earth, he sets (as it were)
such faire and large Cha-
racters of his glorious
Greatness, Power, Wisdom,
and *Mercy*, that all the
world cannot but see, and
know the superscription

whose it is. He hath *so*
done his *own* marvellous
workes; that is, in such
a manner; hath put so
much (as it were) of him-
selfe into them, that they
ought to bee had; or
must needs; or cannot
but bee had in remem-
brance: which is the same
with the other Translati-
on, he hath made *his mar-*
vellous works to be remem-
bered; that is, he hath as
it were *compelled* the
world against the naturall
inclination and dispositi-
on of it, which stands to
neglect, to passe by, to
forget any thing that
God doth, to preserve
the remembrance of
them; Men cannot but
doe,

doe, what they doe therein.

That great Deliverance which that great God of ~~ours~~ wrought for this Nation (now 29. years since) is of this sort or kinde of his workes; among many excellent and goodly workes of his, which shine like the Stars in the Firmament, it is one of the first magnitude; it doth not require, it rather comes with power and authority upon us, and commands this solemne remembrance of it selfe by this Nation. As our Saviour answered the Jewes, speaking against the people who so much magnified him: *If these*

B 3 *should*

Luk. 19. 4

should hold their peace, the Stones would cry. So if wee, the people of this Land, the Men and Women to whom the duty of praising God for such a mercy doth belong, if wee, I say, should have that Miracle (or rather indeed Monster) of sin found amongst us, not to exalt the name of God under such a provocation, we might have cause to expect that God would provoke us, and confound us, by them that are neither Men nor Women : The very beasts of the field, or trees, or stones of the earth, would rise up and take this glory from us : They would cry out (if we

we should hold our peace) that great is that God that could and would deliver after such a manner.

David tooke notice by way of thankfulnessse, of that speciall love God bare to Sion above all other places in that Land, in that he would have his praises heard there. *The Lord loveth the gates of Sion, more then all the dwellings of Jacob.* So have wee just cause to conceive and judge by that great mercy of his to this Land, that the same Lord loveth more to be praised by us, then any other Nation under heaven; that the English

Psal. 87. 2.

Incense is in heaven, as the Gold of *Ophir* sometimes was upon earth, preferred before that of other Lands : it makes the sweetest perfume and savour in the Nostrils of God.

And therefore because he would have it plentifully offered and sent up unto him, he hath unbarred his holy arme to doe those great things for us, which our soules know right well. When he made this compact with *David*, *I will deliver thee, and thou shalt praise me*; *Psal. 50. 15.* it was a signe that he had a minde to *Dauids* praises more then other mens : so having

having delivered this our Nation, once, and again, and the third time also, with so high a hand, What other construction can all the world make of such his dealings with us, but that he delights to have his praises sung, and his name magnified by the English Nation, more then all Lands besides?

Since therefore wee have so great a testimony of the Lords good pleasure in this kinde, that he esteemes our praises lovely, and desires to heare our voice, let us addresse our selves to this great and honourable service, let us fill the golden Vials of our hearts with

these sweet odors, and make a perfume before the Lord. To furnish both you and my selfe herewith, I have made choice of this rich Veine in one of the Psalmes of *David*, (as you have heard) wherein wee shall finde the praise and glory of God beating very strongly. The Psalm it selfe, is *in genere laudativo*, that is, of that kinde of *Psalm* which is in purpose framed for the exaltation of the name and praise of God.

The scope

For the scope of the words no more but this: The Prophet a few verses before, having set forth severall deliverances

rances and victories, which God had given him and his people *Israel*, his heart being full with a Commemoration, and mention of so many mercies, of the love of the Lord, and admiration of his goodnesse, in these two verses (this and the former) not able to hold any longer, hee easeth himselfe, and breakes forth into the praises of his God in this manner: *Blessed be the God that daily laden us with his benefits, &c.*

For the meaning of the words, a little will suffice, because here is nothing scarce, either word or phrase, but is every

and meaning of the words.

every mans language. *He that is our God*, that is, that God with whom we are in Covenant, whom wee serve and worship. That God, whether true or false, which any Nation or People, or any private person chuseth for a god, and bestowes that feare, and love, & other points of worship, which belongs to God indeed, is usually termed (and well may be) *their* or *his* God, because such a People, or such a person, may seem to have a right and interest in the power of that God (whatsoever he is) for helpe and succour in times of need. Out of some such principle as
this

this he spake, that said,
*Iure venit cultos ad sibi
quisq; deos;*
that is, every man hath a
right of comming to
those gods for succour
whom hee worships and
serves.

So that *David* expres-
sing himselfe thus: *He is
our God, that is the God of
salvation*, it is as if he had
said: Other Nations and
People have their seve-
rall gods, as *Paul* saith,
*There are that are called
gods, whether in heaven,
or in earth. Gods many,
and Lords many.* The
Moabites have their god,
the *Amorites* their god,
the *Sidonians* their god;
but (saith hee) *He that is
the*

the God of Israel, *He that is our God*, he hath a pre-
heminnence above them
all : He is the God of *sal-*
vation, or (as the origi-
nall hath it in the plurall
number) *Salvations*, that
is, he only stands posses-
sed with a Prerogative
Royall of a true God, of
a God indeed, namely
Power to save those that
worship him, and that
every way; it being one
of the great royalties an-
nexed to the Crowne of
heaven, as we have it
Psal. 3. 8. *Salvation be-*
longeth unto the Lord.

Salvation, that is, both
the power and the act, of
saving and delivering are
so proper to the true
God,

God, that they are not communicable with any creature, as is well expressed in *Esay* 43. 11. *I, even I, am the Lord* (hee speaks it once, and again, for the greater Emphasis and weight, and that they which heare not the first voice, may heare the second) *And besides mee there is no Saviour*, not only none so great, so mighty, &c. but none at all. Therefore it seemes, but a needlesse limitation of *Nebuchadnezzar* in that speech of his *Dan.* 3. 29. *There is no God that can deliver, or save after this manner*: the truth is, none after that manner, or any other.

It

It followeth: [*And to God the Lord belong the issues of death*] the originall founds, *issues against death*. This clause may stand under a double interpretation; it may either be taken concerning the destruction of the wicked, or concerning the deliverance of the godly. According to the former interpretation, the sense falls thus: To the Lord God are, or doe belong *Exaltatio mortis*, the issues of death; that is, Judgement or death never goeth out against any man, but the hand of God is in it, it is of his sending: he hath death at that command, that

that hee can send him forth against any man.

But I finde Interpreters rather inclining to the other Exposition; which riseth thus: [*And to the Lord are the issues of death*] that is, *E morte*, From, or out of death, so that there is no creature, one, or many, that can be brought so low, so neare unto death, or never so much under the power of death, but God hath not only one, or some few, but many secret wayes of escape for it, he hath choice of wayes, and meanes for deliverance, when it selfe is ready to say there is none at all: With him *there is*
plenteous

plenteous Redemption. Pf.
130. 7.

In this sense, this latter clause further expounds those words in the former [*is the God of Salvation*] and addes weight to them, and imports that God is not simply and barely a *God of Salvation*, that can save if he sets himselfe about it in time, or if the danger and strait bee not over-pressing above measure. No, but though a man be in the greatest, and deepest exigents, and extremity that can be imagined; though in the very jawes of death; yet God can make out an outstretched arm of help, and

and reach him at any distance whatsoever. This Interpretatio being more agreeable to the frequent Method of the Psalmes, wherein the latter member of the verse is exegeticall, or expository of the former, I rather chuse to follow.

In the words there are three things considerable. 1. The interest the Church and Children of God have in God, in the first words, *He that is our God.* 2. The benefit that redounds to the Church, or which the Church may assuredly expect; by meanes of this interest in God; *Salvation*, or *Salvations*, Many in number and

and divers in kinde.
 3. And lastly, the extent
 of this benefit. This
 salvation is not from
 common, ordinary, light-
 er dangers, but from
 the greatest, and deepest,
 and dreadfulest of all,
From death, or out of
death it selfe, in those
words, To the Lord belong
the issues of death.

The first of these, the
 interest the Church hath
 in God, the God of Sal-
 vations, poureth us out
 the blessing of this ob-
 servation.

1.

First, *That the Church and*
Children of God have a pe-
culiar and speciall interest
in God, so that he truly is,
and may be called Theirs.

2. The

The second, which is the great and singular benefit redounding unto the Church from this her interest in God, comes not much behinde it, leading us directly to the Contemplation of this sweet conclusion; *That the Church of God may with all confidence and assurance of hope, expect from him Salvation, yea, Salvation upon salvation, Salvations of all kindes.*

The third, and last thing considerable in the words, the *extent* of this great benefit, crowneth the soule with the fatness of this observation or doctrine; *That the Church of God, by vertue of her interest*

2.

3.

interest in God may expect
and shall certainly finde
safety and deliverance by
one meanes or other, not
from common or lesser dan-
gers only, but from the
greatest and deepest of all,
or more briefly thus; (if
you please) The Church of
God can never be brought
so low, so neare death, and
ruine, but that God hath
still choice of wayes, and
meanes for her delive-
rance.

CAP.

CAP. II.

Wherein the nature and importance of that propriety, or interest which the Church hath in God, is declared.

LEt us take the first thing (which is the groundworke of all) into consideration: It is like we shall have occasion in the handling hereof to draw in some of the best of the strength in the other two. The great and important truth, which we are now to enquire after, and search into, is this, *The Church and people of God have a peculiar*

liar right, and interest in God, by meanes whereof he may truly and properly bee called theirs, or their God. For the opening and managing this point to the best advantage for Christian service; these foure things (I conceive) are requisite to bee done:
1. To shew you what this interest is, what manner of interest it is, and what is the nature and importance of it. 2. To establish you in the truth of the point, by the mouth and testimony of more witnesses from the Scripture. 3. To lay downe, & consider some grounds and reasons of the point. 4. And lastly, to bring all home

home into your bosomes
in the use and applica-
tion.

For the first ; That in-
terest which the Holy
Ghost here certifies, the
Church and People of
God to have in him, may
be shadowed out unto
you, by some such de-
scription or overture as
this : It is a gracious pro-
prietie of himselfe, which
God by speciall Covenant,
and deed of gift (as it were)
hath made over to the crea-
ture, willing to enter into
such Covenant with him,
for every such benefit and
advantage to the creature,
which in a lawfull and re-
gular way, such as becomes
the Wisdome and Righte.

C onfesse

ousnesse of God, may advance the creature to its greatest happinesse, and perfection of being. I must not stand to weigh every particular in the description: I have conceived it somewhat more fully, and at large, that it might be better understood without further explication. The strength of it, and that which is most materiall to be considered, lyes in those two things.

1. I call it a *Propriety*, or, *A gracious propriety* in God.

2. That which I make the end, or intent of such propriety, (in respect of the creature) which is

to

to have any thing done by God, *towards the highest advancement of it, in a regular way.*

What the *propriety of a thing* is (in the ordinary acception of the word) we all know; it is nothing else, but that power which every man hath over that which is his, to dispose of it as seemes best to himselfe in a lawfull way, for his good. Propriety in a thing, if it be full and perfect, subjects the thing unto us, and puts it into our hand to doe with it what wee please, according to any improvement, any accommodation, or advantage that may bee

made by it. If a man hath a propriety in Land, he may Sell, Let, Exchange, Give, or Live upon it as he please; any thing hee may doe in a lawfull way, with that which is his owne, by the benefit of that propriety he hath in it. It is true, if a man should desire to doe any thing with that which is his owne, never so much, and wherein he hath as absolute a propriety, as a man can be possessed of, that tends to the prejudice, or damage of the publique; here the Law riseth up against him as a Lion in the way, and suffers him not to doe it. As for example:

example: though a mans money be never so much his owne, hee may not hire men with it to serve him in any unlawfull; or sinfull way, as to Murther, Poyson, Betray, or the like; (but *i. drayd*, the lawlesse man, he cannot sin, having no Law upon him) but this propriety is of persons in things, which never is mutuall, or reciprocall: the things that a man owneth, and hath propriety in, cannot be said to have interest or propriety in him, or any power over him, except it be in a Metaphoricall, and Morall sense: as wee use to say of great

Estates, the Silver and Gold of covetous, and base minded men, their money rather hath a propriety in them, and power over them, then they over it; but this is not to our purpose.

There is another kinde of propriety (differing somewhat from the former) which is in persons, and is grounded either in naturall, or in civill relations. Naturall, as betweene the Father and the Son; the Father hath a propriety in the Son, and the Son hath a propriety in the Father, so it is betweene Brother and Brother, and in other relations of that kinde.
Civill,

Civill , as betweene Prince and People, Master and Servant, &c. The Prince hath a propriety in his People, and the People in their Prince ; and so the Master in the Servant , and the Servant in the Master. This propriety is alwaies mutuall, and reciprocall, though the persons be at never so great a distance, either in civill, or naturall dignity. As for example: The wife hath a propriety in her husband , as well as the husband in the wife, and so the Subject in the Prince or Ruler, as well as the Prince in his Subject.

Now that is here to be considered, that the intent of all these interests and proprieties, betweene person and person, is the same that was in that other propriety of persons in things and possessions. Namely, that every person that hath such or such a propriety in another, should reape and enjoy every such benefit and advantage, that by vertue of such a relation, it could in way of equity and reason desire or expect. And if there were no sinfull defects in persons thus mutually proprietated each in other, this would be done on every side:

side : A wife that hath propriety in a husband, should receive continually from him every such kindnesse, support, instruction, and every other service of love that may tend to her comfort and welbeing, according to the uttermost strength and power of her husband. And so on the other hand, the husband should receive from the wife, the like measure of honour, reverence, obedience, &c. by vertue of his interest and propriety in her.

So when the Scriptures give unto the Church a right and propriety in God (as both

in this place and elſewhere, as we ſhall heare preſently it doth) the meaning is , that looke whatſoever is in God, Power, Wiſdome, Juſtice, Mercy, &c. it may lawfully lay claime to all by vertue of this propriety, and may confidently expect (and ſhall not bee denied) that God will be unto it according to his excellent greatneſſe, proportionably for a God indeed, in due time, and in the beſt way, all that can be for the advancement and benefit of the creature.

So that ſuppoſe the creature it ſelfe (if it bee fit to make ſuch a ſuppoſition,

sition, as to explaine a truth of such importance little question need bee) suppose I say the creature it self were or could bee personally invested & possessed with all that infinite *Power, Wisdome, Mercy, Justice, &c.* which are in God, and could doe every whit as much for its owne advancement, support, deliverance, or the like, as God himselfe now can doe, it would doe no more, it could doe no more, then God wilt doe, yea, hath engaged himselfe to do by that Covenant, wherein he hath *made over himselfe, or a propriety in himselfe* to the creature. For

For this is the perfect and full extent of the benefit of such propriety as now we speake of, of one person in another, when a man may with confidence expect (and not be disappointed) that any strength, power, or ability of doing him good, lodging in such a person, shall be as duly, as carefully imployed for him, according to the lawes and binding conditions of that particular kinde of propriety which he hath in him, as if himselfe had the managing and disposing of all this in his own hands.

But the truth is, that proprieties in persons amongst

amongst creatures, never-
hold out their full weight
and measure. It is some-
what a full expression
this way which *Ishbaf-
phat* useth to *Ahab*, *I am*
as thou art; *my people as*
thy people, and *my horses*
as thy horses: meaning,
he should have as much
use and service of *him*
and *his*; as if they were
all *his owne*, 1 King. 22. 4.
Thus *Paul* Ephes. 6. 10.
teacheth us excellently
how to interpret and to
conceive of this our pro-
priety in God: Finally
my Brethren be strong in
the Lord, and *in the power*
(or with the power) *of his*
might. What is it to be
strong in the Lord, and in,
or

or *with* the power of *his* might? Doubtlesse the Apostles meaning duely considered, riseth to a great height; he would have the Children of God, who beleeve in Christ, to take unto themselves, and put on as great a confidence of their salvation, and everlasting happinesse, in regard of the mighty power of God to effect it, as if themselves had the same Almightynesse, and al-sufficiency of power in their owne hand, to use and exercise at their owne desires, and were as mighty themselves as God is, for the effectuall procuring of their owne happinesse; *implying,*

implying, that by meanes of this propriety in God, they have no more cause to feare or doubt any thing in this kinde then they should or would have, if themselves were omnipotent : this is to bee strong in the Lord, and with the power of his might.

There is somewhat the like expreffion, Psal. 84. 5. *Blessed is the man whose strength is in thee : That very strength which is in God, by an effectual faith and dependancy becomes the creatures, as truly as if it selfe were the subject of it. It is true in the relations we speake of betweene creature*

ture and creature, as between *wife* and *husband*, *son* and *father*, &c. the propriety that mutually intercedes, gives right reciprocally of as much as we speake of. As for instance, the husband being the wives husband (and so she having a propriety in him) stands bound by the Law of God and Conscience, by vertue of that propriety the wife hath in him, to doe as much for her good by all the power he hath, as the woman her selfe could doe, (I still meane in a way of equity and right) if shee were wife, and husband both, or had all that power in every kinde

kinde in her owne hand, which her husband now hath. And so back again, the wife stands bound in the same manner to her husband, by vertue of that propriety he hath in her: and so likewise it is betweene Son and Father, and Father and Sonne.

But though the due debt be as round a reckoning as we speake of, due from creature to creature, where any such propriety intercedes, yet it can hardly be expected, that ever it will be either paid or received in full; the insufficiency and disability of the Creditor being such as it is. And
though

though men and women be godly and upright, truly carefull, and conscionable to pay all that is issuing from them to the proprietary, yet must allowance be made for humane frailties and infirmities. A Wife or Husband shall but wrong themselves, to expect strictly and punctually all that is due from either by the Law of that propriety which each hath in other.

But with God it is otherwise : he is every wayes sufficient and able: we need not thinke of any Deductions, or Abatements to be made by him : Where he gives a propriety

propriety of, and in himselfe, looke whatsoever the Law of that propriety interpreted in the largest and most favourable manner for the creatures benefit, can challenge, it is (and so he will esteeme it accordingly) an honor done to him, to expect from him in full payment to the utmost farthing. Now how great (or rather indeed infinite) that sum is, we have already used an expression unto you, which sets it forth to the full. And this for the first thing propounded, What that right, or propriety is which the Church of God hath in him, what a mighty and

and glorious an Interest
it is.

C A P. III.

*Containing proofes from
Scripture of the Churches
propriety, or interest in
God.*

IN the next place, That
they have indeed such
an interest as hath beene
expressed, let us see whe-
ther the holy Ghost doth
not abundantly confirme
it in the Scriptures. A-
mong many witnesses
that would rejoyce to
speake in this case, I shall
desire you to heare but
two or three. These are
sufficient

sufficient to establish the matter, though it be of greatest importance. The tenour of the Covenant that God long since made with *Abraham*, expressly contains this propriety we speake of to the full. *I will establish my Covenant betweene mee and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee,* Gen. 17. 7. And in the latter end of the following verse, repeating the summe of this Covenant, he addeth; *and I will be their God.* This seed of *Abraham* (as *S. Pauls* Exposition makes it

it cleare) are those that walke in the steps of the faith of *Abraham*, and these are that Church of God we speake of.

Now, what is the direct and full meaning of this clause, *I will be their God*. In what, or in what degree would the Lord have *Abraham* and his seed conceive their condition to be bettered and advanced by this bargain (as it were) that God now made with them, in making over himselfe unto them ?

There can be no other meaning, but to this effect : *I will be their God*, that is, I will be ready at all times with my outstretched

stretched arme, my Almighty power, to helpe them, to relieve them, to provide for them, to doe them good every wayes, according to my greatnessse and excellency.

There is a greater Emphasis and weight in it (as I conceive) to promise that he would be a *God* unto them, then if he had said he would bee a *Friend*, yea, then if hee had said hee would bee a *Father*, as appears by such other places where both these expressions are used together of being a *Father* unto his people, and being a *God*, this being still put in the last place, as more weighty,
and

and adding somewhat unto the former, Joh. 20.

17. *I ascend unto my Father, and your Father, and to my God, and to your God.*

For although for a creature to receive such a promise from God, that he would be a *Father* unto him, may imply as much in a direct and ready consequence, as if hee had said he would bee a *God* unto him: yet hee must reason a little, to come at the full apprehension hereof: he must consider how great hee was that made the promise of being a Father unto him; the word *Father* doth not carry as much in it as the other word,

word, *God*, doth : though
comming from the
mouth of God, it drawes
as much after it.

When he promiseth,
or covenanteth with the
creature to be a *God* unto
it, he promiseth to doe
all things to it, and for it,
answerable to an infinite
goodnesse and power,
such as are proper to a
God ; else he could not
properly bee said to bee
their God, or a *God* unto
them, but only in part, or
a piece of a God ; to bee
unto them, or to doe for
them, only according to
the line and proportion
of a creature : as for ex-
ample, to be unto them
as *Abraham* was unto

D

Isaac,

Isaac, to give them an *earthly inheritance*; or as *Ioshuah* to the people, an *earthly Deliverance*; or as *David* to *Salomon*, an *earthly Kingdom*: any of these, or all together will not make up the summe of those words, to be a God unto them. This would rather be to be *Abraham*, *Ioshuah*, or *David* unto them; he is not their God, except his infinite goodnesse, and omnipotency be theirs; for what is God without these?

The Prophet *David* often in this Booke of *Psalmes* professeth and triumpheth in this peculiar interest himselfe had
in

in God, as a member of his Church, and confirmeth likewise the generall title, and right which the Church of God hath in him. Psal. 144. 15. *Blessed be the people that be in such a case; yea, blessed is that people whose God is the Lord.* Where the Prophet doth not only speake to the point in hand, to confirme and establish that, namely, that the Lord is the God of his People & Church, (for it is cleare he speaks of these, *these* are the persons upon whose heads he sets this crowne of blessednesse) but withall more particularly, and fully he informes in what

sense it must needs be taken, where it is said that God is the *God of his people*, or that they have a *propriety in him*; namely, in the sense already expressed: he is theirs *quantus quantus est*, as great, as glorious, as mighty, as excellent every way as he is. For we see he pronounceth them blessed in respect of this propriety, or interest of theirs in God. *Blessed is that people whose God is the Lord.* Now if their interest extended no further but to some inferiour degree of his power, the people that had some creature for their God, might be as blessed as they.

they. . *Nebuchadnezzars* Courtiers had him for their God, they had an interest in their King, and (no question) he did many things for them, for their advancement in the world, but these were not blessed by any such interest, because *Nebuchadnezzar* could not be a God unto them. Another testimony you may peruse at leisure, 2 Cor. 6. 16. I now make haste to the Grounds and Reasons.

D 3 C A P.

CAP. IV.

*Wherein foure severall
Grounds or Reasons of
the Churches propriety in
God, are laid downe, and
opened.*

AMongst many considerations that might be laid downe as grounds or reasons of this interest and propriety of the Church in God, I shall only insist upon foure which are most obvious, and nearest at hand to every mans thoughts.

The first is, the love, and affection that God bare unto this Church, and people of his, yea, even

even before they were either Church or People unto him, or he theirs, in any such relation as now they stand. It is true that now he loves them, because they are *his* in that peculiar maner that now he hath made them *his*, by the great cost and charge both of his Son, and Spirit bestowed on them : And yet I conceive hee loves them as much (or rather more) because he *is theirs*, then because they *are his*. An upright and just man loves his promise and upright dealing more, then he doth his possessions or estate, as *David* in effect affirmeth, in *Psal.* 15. 4.

Now God loving his People because they are his, loves them as a wise and upright man loves his inheritance or possession, which kinde of love, in the expression of it, is capable of subjection to a Superiour, and must give place when time is: but loving them because he is *theirs*, and they have a propriety *in him*, hee loves them as he doth his owne truth and faithfulness, in the performance of his promise, which is a soveraigne love, and to be commanded & overruled by nothing whatsoever.

And if God had not loved his Church and
People

People before they became either the one or the other unto him, it is certaine hee would never have loved them; because it is impossible that any, or all other meanes whatsoever either in heaven or earth, should ever have made a Church or People unto him of persons defiled with sin, without the concurrence and assistance, nay, without the precurrence and ducture of his owne love thereunto. Of this love of God towards his Church, before their Church-making or drawing neare to him in any such relation, the Scripture speaketh exprefly.

John 3. 16. *So God loved the world, that he gave his only begotten Son, &c.*

That love of God, in the wombe whereof Jesus Christ as given unto the world, and consequently unto those, of whom his Church is raised and built, (for no man can imagine these to bee here excluded, though neither doe I conceive them to bee solely and precisely intended) was conceived, must needs go before the raising of this Temple unto him, because this was actually done by Jesus Christ as given (at least in promise.) So John 6. 37. *All that the Father giveth me shall*

shall come unto me, and
ver. 44. No man can come
unto me, except the Father
which hath sent me draw
him. And again ver. 45.
Every man therefore that
hath heard, and learned of
the Father, cometh unto
me. Now all these, and
such like acts of God,
acted and exercised upon
men, not yet actually
brought home to Christ,
but for and about the
bringing of them home
to him, as giving to
Christ, drawing to
Christ, teaching, &c. are
apparently the fruits, or
acts of such a love in God
towards them; which
hath precedency both in
order of nature, and time
also,

also, before that love of his wherewith he loveth them as being in Christ; that is, as being made a Church and People unto him. Thus it is evident, that there was in God a love towards his Church and People before the light of either of these, or the like relations arose upon them. Let us then proceed in our Demonstration.

The nature and property of love (we know) that is reall and in truth, is to be *bountifull*, as S. Paul affirmeth: *The Father loveth the Son*, saith Christ, John 3. 35. *and hath given all things into his hand*. When the love and

1 Cor. 1.
13.

and affection of God is cast upon the creature, *Himselfe, Son, Spirit,* and all he hath, shall not stay behinde. *Love, and Gift, affection, and expression* in God we shall still finde together, John 3. 16. *So God loved the world that he gave, &c.* and 2 Thes. 2. 16. *Even the Father which hath loved us, and given us everlasting consolation.* So S. Paul speaking of Christ, saith thus; *Who hath loved me, and given himselfe for me.* Gal. 2. 20. Now the love of God to his Church being the greatest and most transcendent love, he must finde out an expression or gift answerable

able to it, otherwise there would be losse of some part of the glory belonging to it. For he cannot be praised and magnified but according to such a measure thereof as is manifested to the creature. The gift that should expresse the height, depth, breadth, length of this love to the full, can be no other then himselfe, and that as God; all other would be defective. If there had beene any thing greater, any thing better then himselfe, it is like we should have had it, and that had been fittest for his purpose herein.

I am drawne to use
such

such an expression unto you, (which I confesse might otherwise seeme somewhat hard, and strange) because I finde one of like importance in a matter not much unlike, or rather indeed very neare to that we now speake of, in that Scripture Heb. 6. 13. *When God (saith the Apostle) made the promise to Abraham, because he had no greater to sweare by, he sware by himselfe. [Because he had no greater, &c.]* if that be the spirit of the words which I conceive, (neither can I apprehend what other it should be with any tolerable congruity of Reason) they are

are a straine of speech to be heard out of the mouth of an infinite God, fearefully high and glorious. *Because he had no greater to sweare by, therefore he sweare by himselfe*, clearly implying, that if he had a greater then himselfe, he would have sworne by him. For this is the reason delivered in plaine and expresse termes why he sweare *by himselfe*, because he had *no greater*: As if the infinite Al-sufficiency of God himselfe did not give him that satisfaction which he desired, for the confirmation of his oath, made to the heires of promise, in respect of the weak-

weaknesse and marvelous backwardnesse of their hearts to beleewe, unto perfect establishment and assurance : but he would have had a greater if it might have beene, and have passed by himself; if there had been *infinitum*, *infinito infinitius*, this had been an only choice for him in this case.

To say that the words imply only this, *Gods greatnesse* above all others, makes the sense but cold and waterish. For it is not the scope of the Holy Ghost here to declare the greatnesse of God, but rather the greatnesse of *his desire to*
satisfie

satisfie the heires of promise (as they are called) that is his Church and People, with the strongest and mightiest consolations touching the truth and stablednesse of that promise of life by Christ. And for this purpose the words in the sense given are (as is evident) of mighty importance. So desirous he was, that his children should be filled with faith, and the strong consolations of it, that if hee had had any greater, or more effectuall meanes for the bringing it to passe, they had been used; and the words thus understood, are but an expression

pression and breaking out of the mighty power of that love of his towards his Children, which all this while we speake of, which moves him to give his owne selfe unto them; if he had *any greater then himselfe*, they should have had it; but for *himselfe* they shall be sure of. As we heard before of Christs love mentioned by *S. Paul*, *Who loved me, and gave himselfe for me*: Like love, like bounty, like affection, like expression. Thus you see the love and affection in God towards his Church to be one cause or reason why he gives them this interest and propriety

propriety in himselfe,
which the Doctrine spea-
keth of.

2. . A second Ground of
the point is, The gift, or
bestowing of *Iesus Christ*
upon the world, *So God*
loved the world, that hee
gave his only begotten Son,
&c. as you heard before,
Iohn 3. Though the love
of God to his Church
was the Basis, or prime
cause of that propriety it
now hath in him, yet
was it not either the on-
ly or immediate cause
thereof. This affection
of his, notwithstanding
they were yet as farre off
(as *S. Paul* speakes) and
lay at as great a distance
as is between heaven and
earth,

earth, from being a Church or holy People unto him, from having any such peculiar interest or propriety in him. Sin had separated (and that with a high hand) betweene him and them, and had fixed a great gulfe betwixt the one and the other (moveable only by him that hath power to remove the earth out of his place) which kept them asunder from comming one at the other. God could not reach or come at his creature with any other expression of his love, till this gulfe was removed, till sin that hindered was taken out of the way :
much

much lesse was it possible for the creature to have made any approach neare unto him to have gained any thing upon him, or in him, till then.

Now to fill up this vaste, dreadfull, and devouring gulfe, and so to make the way passable from God to the creature, and from the creature back again unto God, there was nothing else to be found in heaven or earth of any proportion, or any wayes commensurable thereunto, but only one, that might lawfully count it no robbery to be equall with God, being God himselfe blessed for ever. The infinitely

infinitely wise, just, and righteous God, could have found no other consideration of value and weight sufficient to have built a dispensation of that most righteous and just Law of his upon, [*In the day thou eatest thereof thou shalt die the death*] but only the death of his owne only begotten.

Had all other creatures in heaven and earth consented together in one to have given out their strength and beeing to the uttermost, to have raised a consideration, or reason amongst them why God should have passed over those words
of

of his, as if they had never beene spoken, should have let fall that solemne intermination or threatening of his to the ground, never to have executed what he had threatned, the wisdom of God doubtlesse, and zeale to his glory would have despised it, and laughed it to scorne (whatsoever possibly it might have amounted unto) and would have beene more ready to have fallen upon Mediators and Offenders together with fiery indignation, then any wayes relented, or stood so much as to consider what he had to doe, upon the tender of any such proposition.

propositions unto him. It was no worke, no undertaking for creatures to salve the glory of an infinite Wisdome and Majesty, in case he should let such words of his goe for nought, and vanish into the winde, which were uttered with such solemnity, upon such just and righteous grounds in the sight of heaven and earth. It might justly have been thought that God had prized such words as those at a low and under rate, and consequently undervalued himselfe in the bargaine, if he had sold them at any such rate or price as the creature could have given. E But

But the death and sufferings of his owne Son, this was a price that weighed somewhat like in his hand : upon consideration hereof it was no waies grievous unto him, to dispense with his Law, and suspend the execution thereof for ever, as far as it concerns those that shall unfainedly acknowledge this inestimable grace of his, who hath thus bought them from under so heavy a curse and condemnation. It is not the least prejudice or disparagement to the infinite Wisdome or Majesty of God; or the least diminishing of the authority of any of his Lawes,
or

or threatnings whatsoever, to let Lawes and threatnings sleep upon such a Pillow as this is, and not to be put into execution upon the intercession of such a consideration as this.

And thus we see how *the gift of Iesus Christ* likewise was of absolute necessity to bring about this great and wonderfull thing in the world, that sinfull men and women, the generation of which the Church of God is made, should have this deare interest and propriety in him. God notwithstanding his love to his People, before they were a People unto him,

had yet no other way to communicate himselfe in any grace or favour unto them, much lesse to make them his Church, and give them so deepe an interest in him, but only by the living way of the death and sufferings of his owne Son, his zeale to his owne glory in doing what he had said, in executing what he had threatned, would have eaten up and devoured all this affection to them, had it not fed upon the death of Christ, and been therewith satisfied.

3.

The third Ground or Reason is the great and *gracious Covenant* that God himselfe hath made with

with men to this effect or purpose : He hath made over himselfe unto them as by a deed of gift, by an everlasting Covenant, for a possession, portion, or an inheritance. He hath power to dispose of himselfe in this kinde, or any other, (for unto whose will can he be in subjection but unto his owne ?) and this is the gracious disposition he hath pleased to make of himselfe, he thinkes himselfe well bestowed on men, and will not repent of it for ever. There is nothing in the Covenant, nor about the making of it, that any wayes can give occasion to the re-

voking or altering of it. He was at liberty in the making of it, and was no wayes forced upon it, the creature was far enough from soliciting him therunto, from enforcing any such thing upon him, as far in will, as in power otherwise. This Covenant is that which holds and keepes him close to his Church, when other bands are somewhat loose, as Psal. 105. 8. *He hath alway remembred his Covenant.* So ver. 42. When the People had provoked him in the Wildernesse, and he neverthelesse wrought still for them, and did them good, the Holy Ghost gives

gives this reason for it,
*For he remembered his holy
Promise.*

Now this Covenant of
God by which he hath
disposed himselfe to his
Church in respect of the
different expressions of
it, may be conceived to
be two-fold : (Though
it is true that both these
are in effect and for sub-
stance but the same)

First, *Conditionall.*

Secondly, Positive,
and *absolute.*

The former is made
and established, not with
the Church of God
alone, but together with
them, with the whole
world. There is no crea-
ture under heaven, but

God hath thus far conditioned or covenanted with it, that if it will believe and accept of Jesus Christ from his hand, he will receive it, and be a God unto it. This Covenant (or rather this expression of the Covenant) the Scripture often mentioneth. *Goe ye into all the world* (saith our Saviour to his Apostles) *and preach the Gospel to every creature under heaven.* Marke 16. 15. *He that beleeueth and is baptised, shall be saved, &c.* Preach the Gospel to every creature, *namely,* that is capable of the things you preach, or of the great blessing offered in

in your preaching to the world.

Happily he useth a terme of a far larger extent in signification, then strictly to include and expresse the persons intended, namely, reasonable creatures, Men and Women, for this reason: That so the Apostles in the first offer and tender of the Gospell to men, might not be any wayes straightened in respect of Conscience, nor any wayes discouraged in regard of hope, but what kinde of people soever they should meet within the world, though for their vilenesse and brutishnesse of their lives and

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dispositions, they seemed beasts or any thing whatsoever, rather then men or women to them; yet if they had but the Image or Superscription of creatures upon them, they should neither scruple the lawfulnessse of receiving the offer of grace unto them, nor be discouraged cōcerning hope of their accepting it.

It is a phrase of somewhat like importance with that 2 *Tim.* 4. 2. where S. Paul injoynes *Timothy* to preach the word, and to be instant in season, and out of season. The expreffion doth not imply that he would have *Timothy* doe any thing

thing (no not preach) unseasonably, or out of time : but only this, he would not have him too scrupulous, or too full of discretion, in distinguishing and chusing times, or places, or company, when, where, or to whom he should preach : he would have him esteeme all times, places, and companies seasonable for that worke, where he could finde any to heare him, and not aske any questions about such matters as these for conscience sake. But this by the way.

Now, by preaching of the Gospell, in this place, to every creature, our Saviour

viour meanes nothing else but the propounding and pressing that great and gracious Covenant of God to every man and woman in the world which he hath established with the world in Christ ; namely, that upon their believing and receiving the Gospel and Grace rendered, he will reject none of them, whatloever they be, but will receive them into Grace, and be their God, and save them. For all this (and much more) is evidently contained in that conditionall promise, *Whosoever believeth shall be saved, &c.* So in that of S. John often mentioned

tioned, this conditionall Covenant is clearly expressed. *So God loved the world, that whosoever believeth in him should not perish, &c.*

Joh. 3. 16.

Secondly, as for those that take hold of the former Covenant, and performe the condition thereof, that is, that truly believe God makes a positive, and absolute Covenant with them (without any further condition) that he will be their God, and that they shall be his People. The truth is, this Covenant is directly and manifestly included in the former. For a promise, or a Covenant conditionall, the

2.

the performance where-
of is suspended upon the
performance of such, or
such a thing, by him with
whom it is made, puts off
and loseth the nature of
conditionall, and passeth
over into that which is
positive and absolute,
when the condition is
performed. As for ex-
ample, *David* covenant-
ing with his Souldiers,
that whosoever should
smite the *Iebusites* first,
should be *Captaine*, or
Chiefe. *1 Chron. 11. 6.*
made in effect an *absolute*
Covenant with *Joab*, ha-
ving now performed the
condition, to make him
Captaine. The like is
to be thought of *Caleb*
and

and his promise with his Souldiers also touching the mariage of his daughter, *Judg. 1. 12.*

And yet this absolute Covenant of God with those that actually believe, whereby he covenanteth, conveigheth, and maketh over himselfe unto them, though it be substantially and fully included in the conditionall, or generall Covenant, (as hath been said) yet is it sometimes distinctly expressed by it selfe, *Exod. 6. 7. I will take you for my people, and I will be your God :* with divers such like.

Now that this Covenant of God with men, and
with

1.

with his Church, besides the *gift of Christ* unto death, and that *affection in God* which procured it, was necessary as a meanes for him to conveigh himselfe over to his Church in such a manner as hath been declared, may appeare, First, because it was not meet that he should force himselfe or his Son upon such a creature as man is, or compell him by a strong hand of power without gaining in his will and affection thereunto, to receive and own him for his God.

2.

Nay, secondly, the truth is, though God be of an omnipotent and irresistible

resistible power, yet can he not compell any creature whatsoever, indued with understanding and will, to receive and owne him against their will, because it is by an act of the Will that he is, and must be received : and so long as there remaineth an unwillingnesse in a man to receive, or owne him for his God, impossible it is that he should be received or owned by him. So that now God must finde out a sutable and fitting meanes to worke the heart or will of his creature to a desire, or willingnesse of receiving him.

Thirdly, and lastly,
there

there was no other way or meanes conceivable (at least none so con-naturall, proper, and sweet) for such a purpose, but only to propound and offer himselfe in a free and gracious Covenant unto it : And so in pleading his owne infinite worth and excellency incomparably above the emptinesse and vanity of other things, to fall in with the effectuall working of his Spirit, and hereby to awaken, quicken, raise, and strengthen the heart and soule of his creature, to a willingnesse of embracing and accepting his offer, that is himselfe. Thus you see another

ther Ground or Reason of the point, The gracious Covenant of God.

The fourth and last Ground we shall now insist upon, is the performance of the condition required in this Covenant, by the Church and People of God, namely, *Their faith in God*, or dependance upon him: which is nothing else but their acceptance of him, according to his offer, for *their God*. This is another thing that makes him *theirs*, in that full and compleate manner that he is. He requires (upon the matter) nothing else of men to make himselfe theirs, or to give them the

4.

the entire propriety (we speake of) in himselfe, but barely that, without which it is simply & absolutely impossible that he should be theirs. God cannot be the God of any man, but his that is willing to take him, and have him for his God. *Dagon* could not possibly have been the God of the Philistims, nor *Chemosh* the God of the Ammonites, &c. except they had been willing to acknowledge and have them for their gods. All violence and compulsion in the world, exercised upon them, could not have made these Idols or false gods theirs, had they

they not been willing and consented to have acknowledged and owned them in that relation.

Now then this willingness in men to take, owne, and acknowledge the true God for their God (without which it is simply impossible, as hath been said, that God should be theirs) is all that is required to make him theirs, or to give them this speciall and peculiar propriety in him. To believe in Christ, or rather in God through Christ, *1 Pet. i. 21. Iohn 12. 44.* is nothing else, being interpreted, but by the meanes or encouragement of the Lord Christ given

given unto them, really
and unfainedly to take,
and acknowledge the
great God of heaven
and earth for our God,
and to addresse our selves
unto him accordingly,
as well inwardly with
Love, Feare, Reverence,
Dependance, &c. as out-
wardly in all manner of
conversatiō sutable here-
unto. And all this in the
roote and first spring of
it in the soule, is nothing
else but a willingnesse of
minde to take and owne
him for our God, or to
trust him, and make our
dependance upon him.
This disposition being
truly begotten, and effe-
ctually raised in the soul,
contains

contains all those other things mentioned in the loines of it. Begotten and raised it is by the meanes of Jesus Christ, and the word of salvation through him preached unto us : which word the Holy Ghost taking as it were in his hand, and managing it upon the soule, overcommeth the evill of the heart with the goodnesse thereof: and smiting the crooked spirit of unbeliefe (which is the grand indisposition of the soule to accept of God for *our* God) with the glorious brightness and power of the truth of it, createth a right spirit of Faith in the

the stead, which is nothing else in the first breaking of it in the soul, but an aptnesse and willingnesse to believe, that is, to accept and entertaine the true God for our God. For before there can be a distinct and compleat act of Faith, or of accepting God for our God put forth in the soule, there must be in the order of Nature, an inclination or willingness to such an act going before. Otherwise God should forsake his usuall method of proceeding *à minus perfectis, ad perfectiora*, from lesse perfection to greater.

Now as the first and weakest

weakest act of Faith, or accepting God for our God, being a reall performance of the condition required in the Covenant whilest it is yet secret, in the hidden man of the heart; gives a right and propriety in God according to the tenour thereof: so doth the second act, or outward testifying to the world, a mans faith or dependance upon God, draw out the particular and speciall benefits, and advantages of this their interest in God. This sets God on work to expresse himself freely unto them: he cares not now if all the world know that he

F

is

is *theirs*. This faith of theirs in him openly manifested, makes them fit and meet to be beloved; I meane openly in the sight of heaven, and earth and hell.

Joh. 17. 6.

True, God loves his Church and People (as was said) before they believe, or else they could never come to believe, *Thine they were*, (saith Christ) *and thou hast given them unto me*. But till they come to believe in him, other expressions of affection to them are but ordinary, as to other men. Though they bee his (in some sense) yet he will not owne them openly till they be worthy

thy to be reputed his, that is, make their dependance upon him.

The first differencing expression of himselfe to be *theirs*, and they *his*, is the giving of *faith* unto them : and when this is given, and begins to worke and be active in them, he cares not then what, or how great blessings he gives them afterward. The stumbling block is now removed out of the worlds way, all the world cannot but confesse it just and equall that God should bee theirs that trust in him. He was but a Heathen man that said, it is right and equall that men

should come to those gods for help whom they serve. And so the Scripture still gives the reason of those speciall and extraordinary favours vouchsafed by God unto his Church, to be their faith or dependance upon him. Esay 26. 3. *Thou wilt keep him in perfect peace whose mind is staid on thee, because hee trusteth in thee.* And Chap. 57. 13. *The winde shall carry them all away, vanity shall take them, but he that putteth his trust in me, shall possesse the Land, and shall inherite my holy Mountaine.* See Joh. 14. 21. and Gen. 22. 16, 17. &c. The Jews, upon that passage

passage, *Exod. 29. 43.*
And Moses saw all the
worke, (meaning of the
Tabernacle, with all
things belonging to it,
and the service thereof)
and Moses blessed them,
have this observation:
Worke is a great thing;
For *Shecinah* (i.e. the Di-
vine presence, or Maje-
sty of God) dwelled not
in Israel, till they had
done the work (as it is
written *Exod. 39. 43.*)
When the Faith of Gods
Church worketh by
love, and manifests it self
unto the world; God is
now at liberty to shew,
and manifest himselfe
from heaven to be theirs,
by mercies poured out
F 3 in

in abundance upon them, and by doing the greatest thing for them. And this for the fourth and last reason of the point.

C A P. V.

*Containing the first Use of
Instruction: In sixe par-
ticulars.*

THe Doctrine pro-
pounded, opened, and
established, is very use-
full and profitable by
way of *Instruction*; and
that in sundry particulars.

I.

First, we may herein
behold as in a Glasse
with open face, that *Phi-
lanthropic*, that sweet and
gracious,

gracious, and soule-in-
dearing disposition in
God, wherein he inclines
to that poore creature of
his called *Man*; which
wrought mightily in him
in that day, wherein he
raised up the Tabernacle
of *Adam* that was fal-
len, and lifted up the
heads of many thousand
generations of his po-
sterity from the gates of
death. The fountain and
spring-head of this rich
interest, and blessed pro-
priety the Church hath
in God, can be no other
but such a nature or dis-
position as this, glori-
ously ruling and triumph-
ing in him.

Who would have said

F 4

that

that ever that roote of bitterneſſe ſhould have been healed ? that ſuch a prey ſhould have been taken away from the mighty ? that the captivity of the world ſhould be turned againe ? that *Adam* with his poore, blinde, naked, and miſerable children, after ſuch a grievous fall, and fearefull elongation from God thereby, ſhould ever have ſeen dayes of immortality, and have been made company for the Angels, and worne Crownes of righteouſneſſe and glory in the heavens ?

Yes : Hee that had knowne , or poſſibly could have ſeen the glorious

rious enlargements of the soule of the Almighty towards man, that could have measured the height and depth, the length and breadth of that love of God towards him, hee might have prophesied of, and foretold these great wonders: In the face of this affection of his there shined a light, by which the blessed history of mans exaltation might have been read, before any thing tending thereunto had been outwardly acted or done.

On the other hand, if it had been possible for a creature to have comprehended all other things in God, or should God

F 5 have

have laid himselfe as open and naked before his creature as all things are to him, hiding only from him this affection to man (we speake of) together with the secret of his purpose for the accomplishment of the thing; yea, should Man, or Angell have added to this knowledge of God, the perfect knowledge of all things whatsoever besides, of all mysteries, of all secrets either in heaven, or in earth, or under the earth, it would have been impossible that by all the strength of this knowledge, the least or feeblest thought should ever have been conceived

ceived for the raising up of flesh and blood from that great death, under which it was so hopelessly fallen. This had still been a darknesse which all other light in the world would never have comprehended.

It was more easie without the knowledge of the power of God to have said that *Sarah* in her old dayes should give suck, then without the knowledge of the unconceivable love of God towards man, to have said that man being once fallen, should ever have recovered any favour or interest in God more; and therefore as in *Sarahs* being brought

brought back again from the unfruitfulnesse and uncomfortablenesse of old age to the priviledge and solace of youth (as the sunne in the Dyall of *Abax*) being made a nurse, the invisible power of God was made visible : so in this interest and propriety which now the Church and People of God have in God, that far more exceeding abundant love of God towards man is brought forth into a perfect light, and the whole world filled with the glory of it.

2.

Secondly, from this propriety of the Church in God, we may likewise observe by way of instruction

struction a further confirmation then yet happily we have attained, in that, which (I suppose) wee have often heard of concerning the nature and property of good, as being communicative, or dispensive of it selfe. The natures and properties of things for the most part are most willingly learned from those subjects that are fairest and perfectest in their kinde. We love generally (whether it be our prudence or pride) to be taught by great Masters. He that desires to understand the properties and qualities of light, will rather goe to the great fountaine,
and

and informe himselfe from the Sun, and the full streames of light issuing from that, then to Wax Tapers or Torches, or other inferiour Luminaries that give out their light by measure, and with more malignancy.

To know how the glory and greatnesse of the world tastes and relishes in the heart and soule of a man, what contentments or discontentments they bring with them, the greatest Prince, or Monarch in the world is the only Oracle to consult with : Men of inferiour place or standing on earth can certifie but in
part,

part, and give but a broken and imperfect answer to him that should aske the question, in comparison of the other. If a man would know among those that have suffered, how sore and terrible the avenging wrath of God for sin is, if it were lawfull to enquire of *Beelzebub*, and he had a minde to tell the truth, there were none to him to give information thereof. So to gaine a perfect understanding and knowledge what the manner, law, motion, influence, &c. of good and goodnesse are, there is no such opportunity as to looke stedfastly upon the
the

the glorious God of heaven, when he goeth forth in the wayes of his goodnesse unto the world. The lineaments, beauty, and proportion of goodnesse are no where to be seen so clearely and perfectly, or upon tearmes of like advantage as in the face of his goodnesse, because he is both the Fountaine, and Sea of goodnesse; yea, the Truth it selfe saith, that *there is none good but one, and this one, is God.* Mat. 19. 17. None good originally, and from himselfe, but God: none good, entirely, and without some touch of malignity, but God: none good

good *comparatively*, with a full, perfect, inexhaustible, unwearied goodness, but God.

Now in the Doctrine delivered, this property of goodness we speake of (which we may call self-communication) is gloriously manifested, and that from the greatest subject of it in heaven and in earth; yea, from him to whom goodness is essentiall, yea, essence it selfe. His goodness serveth him as *Dauids zeale* to his house dealt by him; *It even consumed him, and ate him up*, it left no *David* for *David* to care for, or regard: so the exceeding goodness

nesse of the most high God hath given away and bestowed him with all his Greatnesse, Majesty, and Power, upon his poore creature : he hath made away himselfe from himselfe, as far as his power was to make the alienation : he cannot indeed deny himselfe, saith the Apostle, *2 Tim. 2. 13.* But his goodnesse (it seemes) hath tempted him to make a faire attempt to doe it. It is the excellent prerogative of his infinite and incomprehensible being, to doe with himselfe what he will, what he can to the uttermost, to give, bestow, alienate, exchange

change himselfe, &c. and yet to be never the further off from the entire and full possession of the enjoyment of himselfe, but rather to enjoy himselfe with the most advantage at the greatest distance.

So is it the native and genuine property of created goodnesse to quit and leave the Center, to walk the circumference : to forget one, that it may remember many : to be thrifty and sparing at home, that it may be liberall and magnificent abroad : And the reward of this goodnesse is, the further it issueth and goeth abroad from home, the

the richer laden it still returneth, and maketh the greatest earnings of its owne expences. That greatnesse which watereth not, which refresheth not its owne roote by watering of others, that seeketh not its maintenance, enlargement, and exaltation by the lifting up others from the dust, will soone vanish like a pillar of smoke, the roote of it will soone be rottennesse, and the blossome thereof rise up as the dust. There is nothing good, but that for which something is the better.

3.

Observe thirdly, from the truth delivered, how, and by what meanes,
and

and from whence the Church and Children of God come to be so richly furnished, so gloriously provided above the rest of the world, with those precious habiliaments, and ornaments of grace; how they come to shine like Stars in the world in *Knowledge, Faith, Love, Patience, Humility, Goodnesse, Temperance, Zeale, &c.* whereas other men made of the same flesh and blood with them, are but as dull, dusky, and slimy clods of earth, having neither ray of this beauty, nor beame of this brightnesse found in them. The Ground and Reason of the difference is

is to be seen face to face
in the Doctrine.

The men so far exalted above their fellows have a speciall relation to, and *peculiar interest* in God. And is it then any marvell if they be not like unto other men; if the wealth and state, and magnificence of heaven be found upon them, if they be arrayed in holiness like the Angels of God? We use to say there is no fishing to fishing in the Sea; no service to the service of a King: and may we not adde, no interest to an interest in God? Can any man thinke that God, who is that great King:

Mal.

Mal. 1. 14. in his greatest love and dearest affections, should suffer his sons and daughters to be clothed with rags, to walke up and downe the world with their nakednesse seen, after the manner of the children of the devill, whose estate is broken and sunke as low as the bottome of hell, neither is able to give any other clothing, or covering to his brood, but that of shame and confusion of face. The Kings daughter (saith *David*) *Psal. 45. 13.* is glorious within, her clothing is of wrought Gold : Implying, that the richnesse of her attire being not only of

of Gold (which is the richest of Metals) but of Gold improved, and which hath further cost bestowed upon it by the working, is but futable to the state and condition of her Father, being a King.

In former times there was a rate of costlinesse in garments allowed in Kings children, which (it seemes) was not permitted others of inferiour Parentage (at least not practised) 2 *Sam.* 13. 18. Ignorant and carnall men whose thoughts intermeddle not with this deare and deep interest the Saints have in God, are ready and apt to take offence

offence at their singular
Holinesse, Zeale, exquisi-
titenesse of life and waies
above other men, and
to thinke they doe but
artificially counterfait,
and dissemble by rule,
and hold (as it were) cor-
respondence with the de-
vill, that he might fur-
nish them with these
shewes and semblances,
and appearances of great
things; and that there is
no truth nor substance in
them; as we reade *Mat.*
13. 37. that the *Jewes* not
knowing Christ to be the
person he was, to have
the relation unto God of
a naturall Son, but suppo-
sing he had Father and
Mother amongst them,

G

of

of as meane and ordinary ranke as most of them had, were offended at him, in respect of that wisdome, and those mighty workes that put forth themselves in him: they could not tell how he should come honestly by either: it is like they thought he might deale with the devill, and have these rare commodities from him.

So many in the world being strangers to those termes which stand between the God of the whole earth, and those that are in Covenant with him, and knowing nothing more by such (in such a way) then by them-

themselves and others, when they see any thing greater and more excellent (at least that seemes such) in these men then in others, or themselves, they cannot tell how they should come by it in an ordinary and lawful way : and so the devill being nearer at hand to them then God, he bids them challenge him for the Author thereof ; bids them say, it is he that teacheth and enableth them to dissemble strongly. And they like obedient children, conforme themselves : whereby it comes to passe that the heavenly graces of the Saints which come down

from above, from God the Father of Lights (as *S. Iames* speaketh) are reproached by their Parentage, and charged to be from beneath, and to come from the devill, the father of the darknesse of this world. Men in many cases of this nature, had rather venture the falling into a desperate error that makes for them, then turn themselves a little about to behold the face of a truth that is bent against them.

When we see a woman richer then ordinary in Jewels, Habit, and Attire, if she be knowne to be the wife or daughter of some Nobleman, who
is

is both nobly minded, and by reason of the vastnesse of his estate, is as able to furnish them with the richest Jewels, as an ordinary man his wife with Pins and lighter ornaments; we never so much as once question, whether the Diamonds she weares be Bristoll stones or no, or whether any thing be counterfeit, or base about her: The knowledge of his greatnesse every wayes, both for estate and spirit, to whom this woman stands in so neare a relation, stops the way against all such reasonings as these, and over-rules our thoughts. So if men

first knew the unsearchable riches of God, and of what spirit he is this way, together with the mightinesse of his power to give spirituall treasure, as Grace, Holinesse, Zeal, &c. in greatest abundance : and secondly, how neare the relation is betwixt him and his Church and People, they could not (lightly) so much as in all their thoughts blaspheme their Graces, or once suspect or imagine that any thing that is found upon them in that kinde, that carrieth the appearance of glory and excellency in it, but that it hath the reality, truth, weight, and sub.

substance also. The holinesse of the Saints hath no enemy but either he that is ignorant of their interest in God, or else of that God in whom their interest is.

Fourthly, you may see (in the Doctrine delivered) that faire Fountaine opened that hath sent forth (and still sendeth) all those sweet and pleasant streames wherewith the City of God hath been refreshed and made glad in all ages, I meane all those mercies, blessings, those great and strange deliverâces which have been brought about for them, wherein they have been blessed above

4.

other men. That interest they had in God hath stood them in this stead, this hath been as a Fountaine of living waters unto them, springing up continually to relieve them. The Lord (saith *David*, *Psal.* 126.) hath done great things for us, whereof we rejoyce.

What is the reason of that great difference between the Church of God, and all other societies of men, and Kingdomes, and Monarchies, and Nations of the world, which *David* expresseth *Psal.* 20.8. They are brought downe and fallen ; but we are risen and stand upright : that
so

so many great and mighty Nations that had Chariots, and Horses, and walled Cities, and the thickest shields every wayes that could be made of flesh, for their safety, and yet these destroyed : we that are but a few, weake, and unarmed; (in comparison) and yet we stand ? The reason of this difference may well be gathered out of the former verse. They trusted in Chariots, and Horses ; these were their owne, they had propriety in these, and so had the help they could afford. But the Church having the name of the God of *Jacob* for
G 5 them,

them, this was more for their security and defence, then all the Chariots and Horses of war, then all Castles and Fortresses whatsoever. The one had interest in the Lord, God was *theirs*, his *Power*, his *Might*, his *Wisdom* was theirs, and he hath let them have their owne in all times of their necessity, and so they have been supported; whereas all the world besides having no other strength then themselves, no better hope then what an arme of flesh could doe for them, have not been able to stand.

Pl. 124. 1.

If the Lord had not been

on

on our side, (saith *David*) that is, had not God been ours, *may Israel now say*, if it had not been the *Lord* who was on our side when men rose up against us : then they had swallowed us up quicke when their wrath was kindled against us, then had the Waters over-whelmed us, &c. So may we say in this our solemne rejoycing and thanksgiving for that great deliverance now remembered (and for many others formerly) If the *Lord* had not been on our side, when men rose up against us (and went downe against us too) we also had been swallowed

Psal. 139.

lowed up quick : and if not the waters, the flames of fire had over-whelmed us; but whether they be aloft, or below, God meets with them, as *David* speaks : *If I climbe up into heaven, thou art there, if I goe downe into hell* (whither these wretches were in going) *thou art there also.*

God hath set his seal upon this great deliverance, with a faire and glorious impression, because he would have it knowne for his, and make of it for himselfe an everlasting name that should not be cut off. Therefore woe be to him that shall deface this Monument

ments which the Lord himselfe hath erected in the midst of this Nation, and hath engraven and written praise and glory to his owne name upon it. Woe be to him (I say) that shall let the remembrance of it perish or fall to the ground. When mens owne tongues fall upon them, and cause them to fall, *All men saith David, shall see and know it is the Lords worke.* Psal. 64. 8, 9.

Let me say one thing further to you; I would not have you only to consider how great the deliverance is, what a glorious train of mercies and blessings it hath to follow

follow it, and attend upon it : but if I could, I would teach you an art how to fulfill your owne joy, how to make a double and treble improvement of this and other mercies given you. Then must I wish you not to lay out the strength of your joy too freely upon your deliverance it selfe, or all that comes by it, (for indeed it was a Mother-mercy, having a thousand more conceived in the bowels of it, and brings forth fruitfully to this day) but reserve your selves rather to consider who it was that wrought it for you, it was the Lord, it was your

your God. The woman of *Samaria*, *Iohn 4. 12.* thought their Wel of *Sychar* had a kinde of blessing upon it above others, because so great a man as their Father *Iacob* dranke of it; but on the contrary, we that are the Church and People of God, may truly, and with sobernesse of judgement thinke our selves blessed indeed, that we draw all the waters we drinke, all the mercies and preservations we enjoy from such a Fountaine, as the goodnesse of the great God of heaven and earth. The same mercies and good things, did we receive from another, from
an

an inferiour hand, were not the same; the best and pleasantest taste, and relish that is in them (what ever they be) is the taste of the hand out of which they come. And therefore prophane and ignorant men lose the best part of all the temporall good things they enjoy, because they doe not savour the hand that gives them forth unto them. *The Lord, saith David, hath done great things for us; whereof we rejoyce.* If *David*. were now alive, and the question put to him, where the *Emphasis* and life of these words lay; I verily beleeve his answer would

Pf. 136 3.

would be, not in the great things that were done for them, but rather in the great doer of them, the Lord. The Lord hath done, &c.

It is a rule and principle in common reason and experience, (and weak apprehensions will reach it) which *Xenophon* well expresseth in his language, thus: *Tà ὅμοια ἐν τοῖς ἴσιν ὁμοίως, ἐν ἀνόμοις ἀνόμοις.* Things that are alike, or of equall worth & contentment in themselves, comming from persons unequall in place and dignity, doe not equally affect men that receive them; but still a great difference there is, if

if the inequality of persons from whom they come be great. To kisse the hand of a man inferiour to us is as nothing, rather indeed a disparagement, and a thing ridiculous : but to kisse the hand of a Prince is a matter of favour and countenance. So *Solomon* saith of *the light of the countenance*, or *favour of the King*, that it is like a *Cloud of the latter raine* : which often is more worth then a Kings ransom; *Prov. 16. 15.* whereas a good looke from a meane man is scarcely valued at two drops of water. God cannot give any light or slender

slender mercies, because the greatnesse of the giver makes them all weighty, and full of importance and signification.

Observe from the premises yet further (by way of instruction) one special Ground and Reason of all that exceeding love which the Church of God beareth towards him, and manifesteth in her care, diligence, faithfulness, zeale, &c. to serve him like himselfe, and to advance his glory. God is theirs, their *owne*, they have *propriety* in him; and this they apprehending and beleeving, the full streame and current

5.

current of their love keeping but the naturall and ordinary course, runs towards him, and falls wholly upon him. If ye were of the world, the world would love his owne (saith our Saviour to his Apostles, *Iohn* 15. 19.)

The Church and People of God having this speciall interest in God, which makes him *theirs*, if they love him, what singular or strange thing do they? (in this respect) they love but their owne, which every man is apt to doe. Many when they see the servants of God carried on with a high hand of affection and zeale

zeale in his Worship,
watching daily at Wis-
domes gates, and giving
attendance at her Posts,
serving him night and
day, and that instantly,
or else ingaged deeper
then ordinary, either in
their Estate, Credit,
Friends, Liberty, Life,
&c. for the advance-
ment of his glory, make
darknesse of light, and in-
terpret that strength of
affection which ruleth
thus gloriously in the
wayes and practises of
such men, to be nothing
else but either weaknesse
of judgement, or strength
of hypocrisie, and dissi-
mulation. They either
thinke they have lost
their

their owne wits to make
such unnecessary ex-
pence, and wast of them-
selves; or else gained in
some of the old Serpents
subtilty and craft unto
them, whereby he trans-
formes himselfe into an
Angel of light, for ad-
vantage sake. And this
Erasmus reports, that *Lu-
ther* in his time, seemed
to the generality of men,
*Partim stultus, partim ma-
lus*, partly a foole, and
partly a knave (as we use
to speake.) The spirituall
man saith *Paul* 1 Cor. 2.
15. is judged of no man,
that is, is not rightly and
truly judged of, by any
man (but only by his
owne society, menthat
are

are spirituall like himself) by any certaine rule of judgement, because his grounds, principles, ends, relations, &c. are not knowne, believed, or comprehended by other men. But though he be judged of no man in this sense, (for the reason given) yet is he judged and rejudged over and over, after a fashion, by all sorts of men, and no man hath more verdicts and censures past upon him, then he, and these as wilde, and inconsistent with themselves as lightly can be : As it is with unskilfull Archers, that shoot over, and under, and on both sides, but never

never come neare the But
or Marke they shoot at.

But if men did fully
apprehend and believe
this speciall relation of
theirs we speake of, this
peculiar interest they
have in God, it would
neither be thought either
defect in wisdom, or ex-
cesse of dissimulation,
that such should with that
freenesse give out their
strength unto him, and
bestow themselves with
that which is theirs upon
him, but would judge it
a sober, orderly, and
well-resolved course; a
course whereunto the
wisdomes, discretions,
and even naturall inclina-
tions of men usually con-
forme

form themselves in other things. *Nebuchadnezzar* (doubtlesse) was at great expences, and lavisht Gold apace out of the bagge (what other inconveniences soever he put himselfe upon) when he built that royall Palace of *Babel*: but because it was his *owne*, and for the *house of his Kingdome*, and the honour of his *Majesty*; I know none that have risen up against him to censure or condemne him for his magnificence in that kinde. If he had built for another, no wayes related to him, after such a rate and proportion of charge, men might well have asked,

H how

Dan. 3.

how the King and his
Treasure came so soone
parted : and have deem-
ed him greater in power
then in wisdom. And
generally when men doe
bestow cost upon things
that be their owne, whe-
ther it be for their credit,
profit, or the like, if the
subject upon which it is
bestowed, or laid out, as
for example, House,
Lands, Wife, Children,
or the like, will reasona-
bly (or but tolerably)
beare it, it is passed over
as a matter of no great
observation ; men are
not taxed with the trans-
gression of any rule, or
law either of honesty or
discretion, in such a case.

Behold,

Behold, is he not *their* God ? have they not a *peculiar* right and propriety in him ? He that loveth his Wife (saith the Apostle *Ephes. 5. 28.* and may not I say much more, he that loveth his God ?) loveth Himself : Yea, he that loveth his God most, loveth himselfe most ; and doth it argue either want of wit, or honesty, that men should love themselves ? Or what greater honour and esteeme, yea what greater profit and advantage can, in a regular way, be expected then that it should be publike-ly knowne and acknowledged in the world, that

that God whom wee serve, and in whom wee have a propriety as our owne, is the only true God, a God of infinite goodnesse, power, and majesty? The true God is called the glory of those that worship him. They changed their glory into the similitude of an Ox that eateth grasse, *Psal.* 106. 20. So again, *Psal.* 62. 7. As on the contrary, to be mistaken in a mans God, to worship and serve, and to be coupled with a strange god, with a filthy Idoll, (as the best of all worshipped gods are, the true God only excepted) is a great reproach and staine

to

to the dignity and excellency of a man. They went to Baal-Peor, and separated themselves to that shame, &c. *Hos.* 9. 10. So *Ier.* 11. 13. You set up Altars to that shame, &c. Yea, to be under question or just suspicion of such an error and great evill, is not a thing so well consisting with any mans reputation in the world. Now that a man hath indeed the Lord for his God (as *David* speaketh) that he that is God indeed, hath revealed himself unto him, and that the devill hath not furnisht him and provided him of a god, is a thing which cannot fully

be manifested by any other light whatsoever, but only by pouring out our selves, and our whole substance freely and willingly in his worship and service. And may not thoughts of jealousie be justly taken up against a man, that he hath some ignoble god for his god, that he goeth not above the Sun, Moone, and Stars, (if he goeth so far) to fetch the deity he worshippeth, when the sacrifice he offers is only the lame and torne of his flock ; when he serves him with an evill eye, or thinkes any thing too good, or too great for him ? *Cursed be the deceiver*

ceiver (saith the Lord by his Prophet, *Mal. i. 14.*) *which hath in his flocke a Male, and voweth and sacrificeth unto the Lord a corrupt thing.* But why should such a man be cursed ? or how is he a deceiver ? The Reason of both followeth (and is the same) *For I am a great King, saith the Lord of Hosts.* Implying, that he that worshipping or serveth God, in a low, sparing, loose, and perfunctory manner, is an enemy to his greatnesse, and glory of his Majesty, and goeth about (as it were) to perswade the world, that God is not the God which indeed he is, so

great and terrible : and so deceiveth it. This for the fifth branch of instruction.

And lastly, this Hony-Combe will yet drop once more. This peculiar interest of the Church in God, is a sure ground of a most certaine and infallible presage, what will be the end of all the enemies thereof, and what the issue of all the attempts of those that shall seeke to doe it evill. Frustration will (undoubtedly) be the end of all such attempts, and confusion the end of all their enemies. The servants and people of God have been, yet are, and still

still will be too hard for all the world to deale with : there is no meddling with them but only in a way of love and kindnesse : and so they are the profitablest men under heaven to converse and deale withall. He that is the Sanctuary, will be a stumbling stone, and as a Rock to fall upon, and as a snare to all the Inhabitants of the earth, that shall either lift up a tongue, or stretch forth a hand against them, *Esay* 8. 14.

It is true, The People of God seem to be of all men *Opportuni injuriis*, (as he said) *Men*, that if any man had a minde to doe

H 5

mis-

mischiefe good cheape, were for his turne, because their arme of flesh (for the most part) is but weake and contemptible: Neither doth the world love them so well as to provide them any guard of their strength to defend them. But they have one alwaies standing by them, who is indeed a man of Warre, *Exod. 15. 3.* But shewes not himselfe, appears not till the day of Battell: but then he breakes out like a Lion out of the thicker, (as the Prophet speakes) and teares all in pieces, and devours. This for the second use of Instruction.

CAP. VI.

*Wherain the Doctrine is
further drawne out in an
use of Encouragement, or
Consolation.*

SEcondly, the Doctrine
propounded, affords
matter of comfort and
encouragement (& those
of the fullest and largest
proportions) to the
Church of God, and
those that are members
thereof. If God be yours
(you, Church and Chil-
dren of God) if you have
this speciall interest in
him, then up with those
hands that hang downe,
and let those knees that
are

are feeble take strength
to themselves, and those
hearts that are smitten
within you, and wither
likethegrasse, let them
flourish againe like the
green herb. If God be
yours, why do you feare,
or why do you take care,
who, or how many they
be that are against you?
Will you prophane the
Sanctuary of your strength
by your feares, and pol-
lute that blessed Name
that is called upon you,
and by you? Will you
unsanctifie the holy One?
Will you proclaime it in
the hearing of the world?
shall *Gath* and *Ashkelon*
have information from
you, that his arme is
shortened?

shortened ? that he is now become as man, and no longer a God ? that his horse are flesh, and not spirit ? What do you else (my Brethren) that cast away your hope and confidence, (which your enemies gather up, as fast as they perceive you to scatter, and make hope and confidence of it for themselves) and give the cause and state of the Church of God and Religion amongst you as good as lost, which is yet more worth then many worlds ? *Sampsons* courage was above his strength, (*Judg. 16. 20.*) because (saith the Text) *He knew not that the Lord*

was departed from him :
and therefore when he
went forth, thinking to
doe as he did at other
times , he was taken of
his enemies. But your
strength is a great deale
more then your courage,
because God is not de-
parted from you : Nay,
he hath bound himselfe
unto you (whilest you
continue his Church and
People) with bands
which he cannot breake.
It is like you will say ;
Ah ! but we cannot dis-
cerne any signes of his
presence : if God be with
us, or on our side, why is
it thus .[¶]

Let me reason a few
things with you, to allay
the

the bitterneſſe of theſe complaints and feares. Doe yee thinke, or believe (in good earneſt) that you are now in greater danger, nearer ruine and deſtruction then you were at that time, when he that is your God ſtepped in between the Match and the Powder, and kept them from committing the one at the other? Only now (it may be) you ſee and apprehend more: but the danger is not the greater, but the leſſer by that. When the Diſciples, not long after the Miracle of the Loaves, began to queſtion their proviſion of Victualls, how ſharply doth

doth our Saviour rebuke them, as fooles, and without understanding, Mar. 8. 17, 18. *Why reason ye thus, because ye have no Bread ? perceive ye not yet, neither understand ? have ye your heart yet barded ? having eyes, see you not ? and having eares, heare you not ? and doe ye not remember ? When I brake the five Loaves among five thousand, how many Baskets full of fragments tooke you up ? They said unto him, Twelve. And when the seven among foure thousand, how many Baskets full of fragments tooke yee up ? And they said, Seven. And he said unto them, how*

how is it, that ye doe not understand?

As if he should say, it is the most unworthy and unfavoury thought and conceit in the world to lodge in you, who have so lately, and that againe and againe, and so apparently scene, and had experience, both of the tenderneffe of my care, and mightinesse of my power in making provision of Bread for you, to suspect or feare inconvenience that way, that ever you should suffer hunger or be affamished. Have we not had as cleare, as mighty a demonstration, in the deliverance we now celebrate

brate, (with many other) of the care, providence, and protection of God over us, for the preservation of our lives, liberties, goods, Religion? and shall we suffer such an unworthy and sacrilegious apprehension to tyrannize over us as this, that God will now deliver us up to the will of our enemies, because his time and our time for deliverance, are not yet met? our time for ease, comfort, and deliverance, being alwaies; but Gods time, many times, not yet. Let me ask you, how many barrells of Gunpowder tooke ye up out of the Vault? how many

many barres of Iron, and Billets, and Faggots took ye up ? how many Traitors hanged ye up ? Doe ye not yet perceiue, neither understand, what all this meaneth ?

Again, in Eighty eight, how many Ships did ye batter, spoile, and sinke ? how many did you take for your selfe ? how plentifull and royall a feast did you prepare for the fish of the Sea with the flesh of your enemies, and the blood of the mighty ? *David* hath such an expression concerning the Providence of God towards his People in the destruction of *Pharaoh*, as this, *Ps.* 74. 14.

Thou

Thou brakest the head of Leviathan in pieces : and gavest him to be meate for the people in the Wildernesse. He calls the proud, cruell, insulting King, by the name of Leviathan, (i. e. the great Whale, Job 41. 1.) because he would adventure to change his Element, and take the Seas, and meant to destroy and devoure there, as well as he did on the Land. Thou brakest his head in pieces, i. e. thou utterly destroyedst him, leftest nothing of him remaining; there was not one Egyptian left (saith the Scripture) that accompanied Pharaoh in that bloody Expedition.

pedition. *Thou gavest him to be meat for the people in the Wildernesse.* What is this? I conceive this to be the meaning. The People when they came into the Wildernesse, and saw small or no meanes to support them, saw no table, no provision, &c. might be tempted to doubt of, or to distrust the providence of God towards them. But God (saith *David*) had given them *Leviathan* for meat: that is, that great overthrow that was given unto *Pharaoh*, and that wonderfull deliverance which God wrought for his people thereby, was sufficient to uphold their spirits,

spirits, and maintaine a life of hope and confidence within them, that God that had done such great things for them, would never suffer them to perish by forgetfulness of them, by withdrawing the arme of his preservation and protection from them, if they would but looke up unto him, and make their dependance upon him, according to the glorious encouragement and triumphing provocation of so great and unheard of a deliverance.

So, suppose we be now in the Wildernesse, we see no meanes of support, of subsisting before

us,

us, we have not those visible, those sensible testimonies of Gods presence with us, as sometimes we have had, yet God hath given us meat, to feed and live upon : those
36. Barrells of Gunpowder, wherewith God furnished us out of the Cellar at our enemies cost, let us drinke downe them, they will breed good blood, spirit, and courage : againe, those Iron barres, and billets of the same gracious and miraculous provision, let us feed upon them, and digest them by a mature and kinde concoction ; I make no question but we shall renew our strength
like

like Eagles, and be yong
and lusty againe in our
Faith towards God.

When the Israelites
afterwards, *so oft provoked God in the Wildernesse,*
(as David speaketh, *Psal.*
78. 40.) and grieved him
in the Desert, viz. by
murmuring, and distrust-
fulnesse, *When they tempt-
ed God, and limited the
holy One of Israel :* hee
imputeth all this sin of
theirs to this, as the cause,
*They remembred not his
hand, nor the day wherein
he delivered them from
the enemy :* they forsook
the meate God had given
them, they gave over
feeding on *Leviathan,*
and so they fainted, their
Faith

Faith was affamished,
and themselves perished.

Therefore let us preserve
the memoriall of this
great deliverance, as a pre-
cious treasure by us : Let
us season the flesh of the
Traitors, the Gunpowder,
the Barre, the Billets, that
they may keep fresh and
sweet ; and so doubtlesse
they will be a nourish-
ment of an high and ex-
cellent spirit, both for us
and our posterities to feed
upon, and to preserve the
life of the peace, and
safery of the Nation, as
long as Sun and Moone
shall endure.

Such a Preservation,
such a Deliverance as
this, so deep and downe
I laden

laden (as it were) with the precious spoiles of heaven, the ingredients and substance of it being nothing else but the infinite, incomprehensible wisdom, power, goodness, love, and mercy of God, is enough to enrich a Nation alone, and to fill the hearts of all the Inhabitants thereof with the entireness & strength of Faith, and dependance upon God, which are able to laugh all future enemies, dangers, and attempts in the face to scorn. This for the third use of the Doctrine, by way of encouragement, or consolation.

CAP.

CAP. VII.

*Wherein the two first
branches of the third Use
(being an use of Re-
prooffe) are handled.*

IN the third place, the
Doctrine first pro-
pounded, is further ser-
viceable unto us by way
of Reprooffe. For if the
Church and Children of
God have that deep and
deare interest in God,
which hath been opened
unto you; how shall
those be excused or spa-
red from passing under
the rod of Reprooffe, who
taking this great honour
to themselves, of being
I 2 the

the Church of God, and People of God, (whether truly or falsely, whether they be his People or no) and yet doe things contrary to the renour of such an interest, and by many misdemeanours and unworthy cariages of themselves, deface the glory of so high a prerogative, that in word professe an interest in God, but in workes and deeds (which are witnesses of greater value) deny it.

Now three things there are (more especially) whereby men wave all interest in God, and doe little lesse then make open confession in the world against themselves,

selves, that they are not the men in heart that they are in the face.

First, in a base creeping or crouching before the world, and seeking the face of the creature, in inordinate desires after outward things, and not being richly satisfied with God.

Secondly, in making dependance upon an arm of flesh, and upon the creatures, and not upon God.

Thirdly and lastly, in inordinate feares of those that are enemies, and rise up against them, and not making God their only feare and dread.

In these particulars
I 3 (especially)

(especially) amongst others, men often offend (and that greatly) against such interest as they have in God : such carriages as these being interpreted, are as much as to say, Such men confesse that they have no portion nor interest in the Lord.

First, when men in an unseemly manner are officious in doing suit and service to the world, when they suffer themselves so farre to bee brought into subjection by Silver, and Gold, and Houses, and Lands, by faire and full Estates, by Pleasures, and Ease, and Liberty, &c. that a man (in Scripture phrase) is
not

not able to live without these, yea, and to raigne too, (as *Paul* speakes) to live like Kings without these : this is a betraying of the glory and happinesse which is annexed to that interest, which any creature hath in God. Are there not many that would bee thought people of God, and to have interest in him, that yet are as effeminate and impotent in their desires and lustings after things of this life, as *Rachel* was after Children, *Give me Children, or else I die ?* Gen. 30. 1. So many must have the flowre of the Wheate, and Honey out of the

Rock, they must have the best and sweetest aspects of the world, or else it is not *Beulah's* & *God's*, (as he said) *Their life is not worth the living*, their hearts die and sink within them, and they are *Like to those that goe downe into the Pit*, (as *David* speaks) and what can be more prejudiciall to the glory of God? what can derogate more from his goodnes, bounty, & power, then to finde men in these deep discontentments, in such faintings of heart for want of these by-matters of the world, who pretend and challenge *interest in God*, and his All-sufficiency?

Doth

Doth not the Scripture prove the Resurrection from the dead? and that *Abraham, Isaac, and Jacob* are yet living, by this argument, that God is the God not of the dead, but of the living.

The force and strength of the Argument and Reason (I conceive) lieth in this. That God being a God of that infinite goodnesse and bounty, and withall of power, and strength, and greatnesse answerable, it is altogether a thing unworthy of him, to call him selfe the God of such, or to ascribe that speciall and peculiar interest of him selfe to such creatures as are de-

I 5 prived

prived and destitute of the best of their *being*, their life; he shall lay his owne honour in the dust to doe it. What difference shall there be then between an infinite God, and the most contemptible of creatures, in this respect, if a man might have God for his God, have the best interest in him, and yet be as low, and as little worth as he could be, had he had interest in the poorest creature in the world? (For what condition more empty and poore then death?)

So (my brethren) they that call themselves by the names of Gods Children,

dren or People, and pretend or challenge interest in God, and yet hang downe their heads like Bull-rushes in every Storme, and are as dead men, without any life or soule of joy or comfort, except the world puts life into them, doe not these make God to bee the God of the dead, and not only of the living? by valuing their interest in God at so meane a rate, as not to make it a sufficient ground of joy and comfort unto them in the absence of Moone and Stars; as if there were no efficacy and power in it, to raise the soule of a man, but only
in

Psal. 4.

In conjunction with *Corn*, and *Wine*, and *Oyle*; doe you not spread a Cloud before the glorious face of the Al-sufficiency of God, and take a course to bring up an evill and hard report in the world of him, and his goodnesse, and weaken and discourage the hearts of men forever chusing God for their portion?

1 Sam. 1.
10.

Elkanah did well and truly represent the Melancholy and uncomfortable temper of his wife for want of Children, as reflecting some prejudice and disparagement upon him, being her husband: *Hanna*, why weepest thou? *Am not I better unto thee then*

then ten Sons ? q. d. if thou knewest and didst but consider what cause thou hast of comfort and joy in me, and my love and affection towards thee, thou wouldest not be so disquieted and troubled for want of Children; is not the interest thou hast in me, valuable with the comfort and contentment of many Children?

So if we shall say wee have interest in God, and yet walke with dejected countenances, and with hands hanging down, because *The Figge trees doe not flourish*, and because *There is no fruit on the Vine*, and the
Fields

Fields yeeld no meate, (as it is *Hab. 3. 17.*) because outward comforts faile and are cut off from us, doe we not darken the face of the heaven, and shame the glory of the infinite goodnesse and greatnesse of God ? is not God unto us more then many Houses, and Lands, then Silver and Gold ? as we are unto him of more worth and value then many Sparrows; so is not he more to us then many worlds ?

Therefore now let him that claimeth interest in God, that saith God is his God, let him vindicate and make good so great a title and claime
in

in the sight of the world, by a heart full of joy, and full of contentment in the midst of outward wants, and necessities, of hunger, nakednesse, reproach, &c. If he hath an estate of joy and peace in God, it is an unseemly thing for him to fill the cares of the world, or to breake the hearts of men with complaints of wants and misery. He that hath interest in God, must bee able to work wonders in the world, or else he shall shame his glory, and the world will not believe him. As our Saviour said of those that should beleeve, that those signes should follow them,

Marke

Marke 16.17. In his name they should cast out devils, and they shall speake with new tongues, and they shall take away Serpents, and if they shall drinke any deadly thing, it shall not hurt them. So (my brethren) they that say (with David) that God is their God, that they have an interest in him, such signes as these must follow them as a glorious retinue in the world, to answer that greatnesse: they must be rich without an estate, joyfull in the midst of sorrow, strong in weaknesse, they must not burne in midst of fire, nor drowne in overflowing of darkest waters.

waters, they must live without a soule, and sleep without a bed, and be clothed without raiment, be at liberty in prison, in their native countrey when they are in exile, and banishment; in a word (as *S. Pauls* expression is) though *they have nothing*, yet must they be *as though they had all things*; otherwise they are, as if they had no interest in God at all. If God be thine, and yet thou sayest thou wantest anything, *thou art a liar*, (as *Iohn* in another case saith) *and the truth is not in thee*. For (as *David* speaketh *Psal. 34.*) *Of them that feare the Lord,*
we

we may as well, with as much truth, (and with more perspicuity and evidence of truth) they that enjoy the Lord, *and have interest in him*, want nothing: (except perhaps the knowledge of their abundance) God will fill any mans cup alone, and make it overflow and run over, though there be nothing in it besides.

And this reproofe concerns us, not only as we are private Christians, and every man one by himselfe, but as we are together a People of God, a Church of God. If we have interest in God, (as we pretend we have, in calling our selves the Church

Church and People of God, as you have heard) then are we not to bow downe our backs, to suffer all kinde of discontentments and discouragements to goe over us (as generally we doe) and to tread downe the strength and comfort of our hearts, because the world refuseth to give us the right hand of fellowship, because they that are mounted upon the high places of the earth (as *Esay* speakes) *Behold us afar off, and doe not favour our righteous dealings, nor countenance us in our wayes.* Is not our God unto us above all gods ? (as *Dauids* expression

expression is) what if the faces of Rulers should be clouded, should we not rejoyce neverthelesse, if the light of Gods countenance shine upon us? Shall we complaine that the *Moone* and *Stars* doe not appeare and shine upon us, when the *Sunne* shines out unto us in the fulnesse of his strength? were not this to cast an aspersion upon that glorious creature the *Sunne*, the beauty of heaven, as if he wanted the help of inferiour Luminaries to serve the world with that great and heavenly commodity of light? And shall we not charge weaknesse and insufficiency upon

upon the great God of heaven and earth, to revive and cherish us, if we be therefore sad and uncomfortable, because we have not alike interest in those gods, that are made of men, I meane *Kings*, and *Princes*, and *Rulers* of the earth, as well as in *Him* ?

That Synagogue of *Rome* commends her selfe to the world for the Church of God : yea, she must be it and no other, and challengeth deep interest in God. And interest I beleewe she hath enough in the god of this world, hee espied out for her, and provided the best Vault
he

he could finde in all his kingdome of darknesse, for advancement of her designes, he furnished her with engines and instruments, such as his kingdome affords, to have given that fatall and terrible blow(as they called it) to their adversaries, but that this same heaven is above him, and is too hard for him, and troubles him, and will not condescend to the designes of hell, nor suffer any thing to prosper wherein he desires to pleasure them. So that I say, in this god of theirs (doubtlesse) they have interest to their hearts desire. But if they have
interest

interest in that God which is holy and al-sufficient (as the world must beleeve, or stand adjudged as hereticall in that point) why are they so discontented with their portion, as to digge into hell to finde a treasure of blood, to mend their cup withall ? why could they not let this poore shovell-full of earth, cast up in the midst of the Sea, (as one of their Spanish Kings, if my remembrance faileth mee not, in the height of his malice and swelling vanity termed this *Island* of ours) why did they not let it alone ? If their portion be in heaven (as they say)

say) a shovell full of earth would have been but a mean and unworthy addition to it. Alas, that un-
satiabable hungering and thirsting after blood, and that hunting the lives of those that they judge their enemies, those sixe and thirty *Barrels of Gunpowder*, with those *Barres of Iron*, and *Billets of wood*, (which may bee quartered for the armes of the *Babylonish Synagogue*) these, and a thousand other like base desires, of drawing in the world into them, and all they can lay hold of, and fasten their talons on upon earth, these proclaime to the world, that they

they are altogether diffident, and distrust that title and claime they lay, to be the Church of God: It is a plain signe against them that they looke for little from heaven. And therefore as *Saul*, when God had forsaken him, and would not answer him, *went for counsell to the devill*; So doe these men (if they did but understand the voice and language of their own waies and workes) make a plain confession to the world, that God hath forsaken them; and therefore since they are desperate of having their desires out of heaven, they will worke it out of Hell,

K

if

if it bee to bee had there.

Secondly, those likewise sin against this interest in God (and are to be reprov'd) that make their dependance upon any creature, that make flesh their arme: (as *Ier. 17. 5.*) this sin is of some affinity with the former: But as *Simeon* and *Levi* were brethren in iniquity, and sinned together, so must they be rebuked and reprov'd together by their Father. Many will say of God, that he is their God, and challenge interest in him, that yet doe not speak unto him from their hearts, and say unto him, as *David* often did, (*Psal. 31. 3.*) *Thou art my Rock,*

Rock, and my Fortresse,
and Psal. 18. 31. *Who is a
Rock, save our God?* Men
will have other Rocks to
build the house of their
defence upon, and their
hope upon: men are
afraid to adventure the
weight of all their trea-
sure, of all they have, and
of all they hope, and of
all they desire, upon God
alone, except they have
some other foundation
that they may see and
looke upon, to lay with
him. As the *Israelites*
(Exod. 32. 1.) must have
gods made them, *that*
might goe before them, *that*
they might see them, and
look upon them, because
that they had not *Moses*

to looke upon, he was out of sight, they knew not what was become of him : *Vp, make us gods to goe before us,* (say they to *Aaron.*)

So(my Brethren)most men must have something besides, and instead of God to themselves, i. e. something upon which they may rely and trust to, and cast all the weight and burthen of their cares and feares upon, that they may converse with by some outward sense or other, chiefly by the eye, they must see him : As for the invisible God, of *Moses,* (as it is said *Heb. 11. 27.* that *He saw him that*

that was invisible) because he is still out of sight, they know not where he is, and therefore they have no minde to depend upon him, no more then the *Israelites* had upon *Moses*, when he was but a while absent.

If we could looke into men, and see into the depth of their thoughts, wee should finde the hearts of most bottomed with creatures, as with Silver and Gold, Estate, Greatnesse, Favour, or Credit in the world, a very small remnent with the living God: And therefore we see when any of their bottomes de-

cay or are knockt out, all mens hopes and comforts, and expectations run out, and are like water spilt upon the ground that cannot be gathered up againe : whereas if mens dependance were upon God, if the weight of all their hopes and desires rested and staid upon him, though all outward props and supports were struck from under them, yet a man should be able to keep his standing, and not fall to the ground, because God is a *Rock*, and a *Rock* alwayes keepes his place, and never gives way ; if you know where it is to day, you know where it will

will be to morrow.

Now this is that I say, that if a man claimes that speciall interest in God, which is the portion of his Children, and yet makes his dependance upon any thing besides whatsoever : as the *Mald* said to *Peter*, that *his speech betraid him*, so such a mans way betrayeth him to be but an idle pretender to that royall priviledge, and that indeed he knows not what any such interest meanes. Our full and intire dependance upon God, is the best, and highest, and most honourable part of our service; it is the Center

K 4

point

point (as it were) of our obedience, that is better then all the Circle and Circumference besides: *Obedience* is better then *Sacrifice* (as *Samuel*) but *dependance* is better then *sacrifice* and obedience (in other kindes) both together. That same confidence in God, which no perswasions, nor intreaties, nor threatnings will prevaile with men, but that they will needs cast it away from them as far as it will fly, as a thing that would but abuse them, and doe them no good, this is that that hath the great recompence of reward (as the Apostle speakes *Heb.*

Heb. 10. 35.) as if there were inferiour rewards prepared for other services, but the great reward, the right hand and left of Christ in his Kingdome, were reserved for this. But if men have anything else, any creature that flatters them, and sayes unto them, as the Bramble said to the Trees of the Forrest in *Iothams* Parable, *Come and put your trust under my shadow*, place your confidence in me; Men will hardly be intreated to cast away such a confidence upon any termes.

Judg. 9. 15

If a great estate, or some great friend that is eminent in place and
K 5 power

power should but allure us, and speake as kindly and graciously unto us, as the great God of heaven and earth doth from place to place in his Word, cast all your care, and your burden upon us, we will take care for you : Men would take hold of such words, as soone as they should be spoken, and would doe that which was desired of them with all their hearts, and would hardly aske any question about it, either for conscience sake, or for feares sake. But now God inviting us to doe him that honour and our selves that ease, as to cast all our care on him,

him, i. e. to doe it in a carelesse, secure, and resolute manner (as the word *omphale* importeth) assuring us that hee doth care for us, (which no creature doth in comparison of him) men will thinke of it ten times before they will doe it once, 1 *Pet.* 5. 7. Even they which doe any thing in this kinde, they will not cast their care upon him; all they will be brought to doe is, to lay it on him faire and softly, as we use to lay burdens of any weight upon Tables or Stooles, when we suspect the joynts to be crazy and shaken, we lay them downe as gently and easily

easily as may be, for feare we should breake all in pieces, and our burdens fall to the ground ; and as men use to walke upon Ice over deep Waters , they doe not at first leap and jump upon it , but first set one foote , and then another, to see whether the Ice crack or no, whether it will beare them, that so they may retire back againe to the ground without danger, before they be on too far : but to goe thus to worke with God, is not to cast our care upon him, but rather to tempt him, and see whether he wil beare it or no. Whereas he gives us in that, an assurance

assurance before hand, yea, gives it as the reason or ground, upon which he requires us, to cast all our care upon him, in such a manner. *Cast all your care on him; for he careth for you.* I would never wish you to doe it, to cast it upon God, but that I know he doth take care for you, and will discharge that trust alone, as much for your comfort and satisfaction, as if you should be over-busie your selves, and would needs joyne your selves in Commission with him.

Therefore now if thou hast interest in God, and hast any burthens, one or more, to beare or carry,

carry, if thou wilt carry this burden thy selfe, and toile and turmoile thy selfe till thou beest ready to faint, and sinke, and die under it, and not cast it upon God, now walkest thou laden to the prejudice and scandall of heaven, thy burthen would be honourable upon the shoulder of the Almighty, both to him and thee. We account it a meane calling among men, and servile, to carry burdens, but it is exceeding glorious in God, to beare all the burdens of his Saints, that they may walke upright, and not have their backs bowed downe to the earth.

This

This point of the Re-
prooffe likewise (as the
former did) concerneth
us, not only as we are
private men, but as we
are together, a Church,
and People of God. If
our interest in him be
such as hath been decla-
red (as doubtlesse it is, if
we be the People of
God) why do we cause
this great blessednesse of
ours to be blasphemed,
and evill spoken of in the
world, by seeking to lay
other foundations of our
peace and comfort, be-
sides the favour and pow-
er of God alone? why
doe we not stand sure up-
on him, though we have
nothing else to establish
us?

us ? why are we not built upon him ? what addition can be made unto him ? if we had all the flesh in the world made up into an arme of salvation unto us, could it adde any thing to our security?

Dan. 6. 20.

Is not thy God (saith *Darius* to *Daniel* in the Lions Den) *whom thou servest alway, able to deliver thee from the Lion?* Either he is able to deliver us, and save us out of the mouthes of all Lions, able to rebuke all our destroyers, or he is not able; if he be not able, then I aske, who made heaven and earth ? doubtlesse it will not aske a greater power

power to save us, then it did to create us, and the whole frame of heaven and earth besides. And therefore *David* in the name of the Church of God, fats and flesheth (as it were) his trust and confidence with that consideration, *Our help standeth in the name of the Lord, that made heaven and earth*; as if he meant never to trouble himselfe further (as long as he saw heaven and earth standing before him) to enquire out more names of helpers and defenders to joyne with him that made heaven and earth.

Our help *stands* in the name of the Lord, &c.
Here

Pf. 124. 8.

Here it is permanent and fixed, it did not remove up and downe, and shift from one name to another, as if now they were confident in God, another while confident in some creature, or outward support; they did not remove from bottome to bottome, as men that are double minded doe, they have no standing help or comfort any where, but still are shifting and flitting from under the shadow of one tree to another, from under the wing of one creature to another. If he be able to deliver us, and we be his People, and have interest in all the glory

glory of his power, why do we suffer any thought to enter into us of standing upon any other ground ? why are we troubled and distracted in our selves, about seeking and providing a hiding place from storms and tempests, when we remaine *under the shadow of his wing* ? If any enemy have power to pluck any of his feathers, then had we some cause to feare a lying open to the weather.

And what shall we say in this point to our *Romane Catholiques* ? (for the name of *Catholiques* they must have to themselves, and all the world must

must give out their right to them, but for the truth and substance of it, that they leave to divide, who will, amongst them) But let it be here againe considered, what interest it is like, that they have in God, or whether their wayes in the point we speake of, be like the wayes of men, *Whose God is the Lord.* Doe they make their dependance intire upon God? doe they trust in him alone for the bearing up of the Pillars of their Church? doe they commit their cause unto him, attempting nothing but that which is lawfull and right for the advancing themselves,

thēselves, their Church,
and Religion ? are they
content to fall to the
ground, and lie in the
dust, if innocency and
righteous dealing will
not sustain them? (which
is an essentiall Character
of him that hath confi-
dence in God) yea, have
they not *cast off his Word*
(as *Esay 30. 12.*) and
trust in violence and wick-
ednesse, (as the former)
or *Oppression and perverse-*
nesse, (as the latter Tran-
slation hath it) and stay
thereupon ? do they trust
more in Treasons, in Poi-
sons, in Rebellions, in
Conjurations, in Fires, in
Swords, in Ships, in
bloody Butchers, in Gun-
powder,

powder, in Vaults, in Iron, in Wood, in any thing then in God, and doe they not stay themselves thereon ? are not these the goodly Pillars, and polished Corners of their Temple ? doe they not hope to live and subsist in the world, and to hold up their heads above Water, by such engines and projects, and designs as these ? This is the interest that Church hath in God. Surely that Church may say, *He that is their God, is not the God of Salvation, but of Destruction* : the name of their God in Hebrew is, *Abaddon*, Rev. 9. 11.

CAP. VIII.

*Wherein the third and last
branch of the Use of
Reproofe is handled.*

THirdly (and lastly) if
the Church and Peo-
ple of God have such in-
terest in God, (as hath
been formerly opened)
then those also are to be
reproved that challenge
this interest in him, and
yet suffer their hearts in
times of danger to be
troubled and over-whel-
med with inordinate and
tumultuous feares. If
they see but a great *Wave*
comming towards them,
they are ready with *Peter*
(in

3.

(in *Mat.* 14. 29.) to cry out, *We perish* : or if they taste but some bitternesse in the Broth, presently cry out with the Prophets Children (*2 Kings* 4. 40.) *There is death in the Pot.* How many are there that say, they have interest in God, whose hearts faile them, and become like stones within them, cold and heavy, if trouble or affliction doe but come forth, and look a little upon them, they are not able to endure the appearance of any danger ; As when the great Champion of the Philistims did but shew himselfe in the field (*1 Sam.* 17. 24.) it is said, that

that all the men of Israel, when they saw the man, they ran away from him and were sore afraid: they knew not whether ever he should have come neare them to hurt any of them or no, and yet they were all afraid, and ran away, only upon sight of him. So the Israelites (*Exod. 14. 10.*) did but lift up their eyes, and saw the Egyptians marching after them, and the Text saith, they also were sore afraid.

If dangers and troubles doe but put forth a little, and begin to bud, we conclude that a deadly Winter must needs be at hand. If there be but

a thick arme of flesh lifted up against us to strike, we thinke the blow must presently fall upon us. If Satan doth but shew himselfe in armes, and bring forth his troopes, and display his colours before the Walls, we give the City as lost presently. Yea, some men are as tender of their fears in this kinde, and as impatient to have them rebuked, and touched, as David was of his Son *Absolon*, or *Adoniah*; (2 King. 1. 6.) it is said that his Father would not displease him from his Childhood, to say, *Why dost thou so?* Some men even take such a felicity and contentment in

in their feares and apprehensions of dangers, though otherwise feare hath torment, (as *S. Iohn* speaketh) that neither will they displease them themselves, nor suffer any other to displease them; they will not endure any man to dispute, or to conceive any hope, when they have once feared. So that they seem to have a touch of *Jonahs* spirit in them, that was angry with God, for not executing judgement upon *Nineveh*, when he had prophesied the destruction of it. Some men seem so highly to honour the Propheticall signes of their feares, as if they

would take offence at Gods goodnesse and mercy, if he should not bring upon them, and the Church of God amongst them, the judgements and mercies that they have prophesied of in their feares.

Now I say all such distracting and dismaying feares as these, are no wayes seemly and comely in those that professe this speciall interest in God. Are they not rather a giving honour to men, and magnifying the powers of darknesse, and the devill himselfe above God? What are any such feares, being rightly interpreted, but as much
as

as to say, the rage, and malice, and wickednesse of men, are greater then the goodnesse, and truth, and power of God: These are windes and waves that will not obey him, that he cannot see and command. Should such a man as I feare, (saith *Nebemiah*) that have professed such confidence in God: and still you shall finde, that in Scripture there is an opposition between those feares, and that honour that is due unto God from those that are his, and say they have interest in him: See those Scriptures, *Ezra* 8. 22. *Nebem.* 4. 14. *1 Pet.* 3. 14, 15. at your leisure.

Object.

But you will say, *If the Lion hath roared, who will not, or shall not be afraid?* (as *Amos*) and *if the Trumpet be blowne in the City, ought not the people to feare?* If God himself denounce war against his people, and take part with their enemies, and strengthen their hands daily, and suffer the men of the earth to exalt themselves against them, and to doe with his Saints even as they list, (as it is said they did to *Iohn the Baptist*, in his time) and cuts off the wonted signs and tokens of his presence with his owne, so that they can see few or none of them left; are not

not these things enough to shake the foundations of any mans confidence, to make all hands hang downe, and all knees wax feeble? to breake the heart of any mans hope? who is able to stand in the face of such a destruction comming from the Almighty, and doth not tremble exceedingly? And therefore they that feare in this case, are in no cause of reproofe, but rather to be relieved with mercy and compassion.

Amos 3.8.

To this I answer divers things, but very briefly.

Answ.

First, *The roaring of the Lion* that is heard, it may be the roaring of that

I.

L4

Lion

Lion that goes up and down the world, seeking whom he may deuoure; it may be the roaring of hell, and of the devill, comming with open mouth upon the poore Church of God, like a ramping, and roaring Lion, (as David speaketh) and not the roaring of the *Lion of the Tribe of Iudah*, against his Church and People. If it be so, we may give losers leave to speake, and cry out, and to roare too, and no great cause (thus far) to be troubled at it. We must pardon the devill the excesse of his wrath, he is in great straights, his time is shorter then ever,

ever, and that which he doth, he must doe quickly, the sound of his great Masters feete is behinde him, with the great chain of darknesse in his hand, to lay him up fast in the bottomlesse Pit for ever.

Secondly, it is to be considered, that though *all the wayes and pathes of God, are Mercy and Truth unto his Church*, and such as keep his Covenant (as David speakes) yet are there many things in these wayes of his, very liable (and obnoxious for a time) to another interpretation. To give the true sense and meaning of all passages in Gods providence and admini-

2.

Pl. 25. 14.

stration towards his Church, requires an Interpreter, one of a thousand. God may be coming towards his Church in a way of Mercy and Truth, when the thoughts of our hearts are ready to say, he is coming in a way of judgement and destruction. There was given to me (saith S. Paul 2 Cor. 12. 7.) A messenger from (or of) Satan. It was well spied of S. Paul, to finde out a gift of God, in a message, and messenger from the devill. It sometimes requires much wisdom, and pondering, and consideration of things to understand the loving kinnesse

nasse of the Lord in them,
(as David speaks Psal.
107. 43.) There are some
things hard to be under-
stood (saith Peter) in Pauls
Epistles, which some per-
vert to their owne destru-
ction. So are there in
Gods government of the
Church, many things
hard to be understood
(for a season) which
some pervert to their
owne discomfiture, till
God himselfe, by the
light of a joyfull issue,
cleeres his owne intent
and meaning therein.

A 3. thing to be cōsider-
ed, is, that as it was said
of Christ, the head of the
Church, that he was ap-
pointed (or, set up) for the
falling

3.

falling (as well as for the *rising*) of many in Israel.

So is it true likewise of the whole body of the Church, God hath so appointed it, and so carries, and orders the affaires, state and condition of it, that it shall be, and must be the great stumbling stone of the world, upon which the principle haters of God and his truth shall dash themselves in pieces. God could have confounded the world, and the wise things thereof otherwise, and have brought to nought the mighty things of it, by a more immediate way; but (said the holy Ghost) *God hath chosen the weake things*

1 Cor. I.

17, 18.

things of the world, and the foolish things, and things that are not, to doe it by.

God divides the glory with his Church, he will honour himselfe and his Church together, in the destruction of the world; God could have tempered another cup that should have been as present death to the Nations, to have drunke of it, (*Zach. 12. 2.*) but *Jerusalem* must be made the cup of poyson to all the people round about, when they shall be in the siege against Judah and Jerusalem. He could have framed and throwne Millstones downe from heaven

heaven upon all people, (as he did upon those five Kings and their Armies in the dayes of *Ioshua*, *Iosh. 10. 11.*) but *Ierusalem* againe must be made the heavy stone for all people, that whosoever shall offer to heave at it, and lift it up to carry it away, shall be torne in pieces by it, though all the earth should be gathered together against it. *Zach. 12. 3.*

The Church of *Rome* indeed gapes after this priviledge, and makes account, that all Nations and Churches in the world that will not bow downe and serve her, and fall downe and worship her,

her, shall be destroyed, and imputes the fearefull desolation of the *Grecian Churches*, to that enmity against her, which they professe to this day.

Fourthly, it is to bee knowne likewise, and considered, that the Church is not appointed only and simply, to be the destruction of the wicked, and enemies of God, but to be their destruction in a speciall and more remarkable way and manner, *viz.* in the nature of a *Snare*, that they may not feare, nor thinke of destruction from it, till it be upon them; or that kinde of destruction which the
Scripture

Scripture usually calls, a being *confounded*. Behold all they that provoke thee (saith *Esay* 41. 11.) shall be *ashamed and confounded*. To be *confounded* properly is this; when a man hath been lifted up in great hopes, and confidence of successe, victory, and prevailing in any thing, and then on a sudden, quite besides his expectation, is brought downe, and falls upon inevitable destruction, & knowes not how to help himselfe.

And so the other word that is joyned with it, of *being ashamed*, is a word of like importance: we know it is not simply poverty,

verty, and want, and a
meane condition, that
makes a man ashamed in
the world, but only when
it succeeds riches, and
plenty, and fulnesse. A
poore man in the Coun-
try, that is borne only to
inherit the dust, that had
never a good Coate on
his baek since he was
borne, he is not ashamed
of a patched Cloake, but
walkes, and holds up his
head, and shewes his
face before any man for
all that; but take a
Courtier, or a *Mer-*
chant, or a *Citizen* of best
ranke and quality, that
have been clothed with
fine linnen, and *sared deli-*
ciously every day, that
have

have not been seen but *in soft raiment*, in Silke, in Silver, and Gold; if such a man shall be brought downe to rags, and have no better to put on but some course Mantle, or the like, this makes him hold downe his head, and *ashamed* to shew his face to any that knowes him. So when the Lord saith, that the enemies of his Church shall be ashamed, it implies that they shall have a time granted them, wherein they shall flourish *like a green Bay tree*, (which tastes not of Winter, as most trees besides do, losing the beauty, and verdure, and come-

comelineſſe of their leaves, which the Bay tree doth not) that they ſhall have a time, wherein they ſhall doe, even what they liſt in the world, (as *David* ſpeakes *Pſal.* 73. 7. &c.) or (as the originall hath it) ſhall even paſſe the deſires of the heart, that is, ſhall have more power and authority, and glory in the world then they could well tell what to doe with, wherein they ſhall have the Saints of God, and the Church of the moſt High under their feet, and ſhall throw downe the foundations, and ſhall ſee no man able to doe any thing againſt them,

them, able or likely to make resistance. In this great prosperity of theirs, and poore and contemptible condition of the Church before them, God layes the foundation and corner stone of their shame and confusion, which otherwise (to speake properly) could not be brought to passe.

And to those two similitudes (we opened out of *Zach.* 12. 23.) whereby the Lord represented unto us, how termes stand between his Church and the wicked, the enemies of it in this point, *viz.* that the Church should certainly be the ruine and confusion

sion of the wicked; they both cary an intimatiō of what I now speak of, *viṡ.* that the Church shall be their destruction, in the nature of a *Snare*, or in such a way, and at such a time, when they shall little feare it, or expect it. Jerusalem shall be a cup of poyson to all the people, *i. e.* when the people shall thinke the Church fit to be devoured and swallowed up, and shall thinke to have a very sweet & pleasant draught of it, that would do them good at the heart, and breed the best blood that ever beat in their veines, It shall prove a cup of poyson and death to them,

them: now poyson we know (especially in a cup) hath the nature of a snare in it, men that drinke it, are not aware of it; if it be artificiall and Italian right, it hath neither smell nor colour in it, to cause any feare or jealousie at all in him that shall drinke it, it shall have the appearance, and smell, and manifest taste of Wine that is made by God to strengthen mans heart; (as *David* speakes) and this poyson God will put into a cup too, the Church shall be a cup of poyson, *Ierusalem* shall be made fit to provoke the thirst of the enemy, to draw him on to take it,

it, as Wine, or the like is; when it is in a cup, for whilst it is in the vessel or hogshead, no man offers to drinke it there; this is not fit to be drunke, but out of cups or glasses: So the Church, though it be at all times poyson to the wicked and enemies, if they shall drinke it, yet is it not at all times a cup of poyson to them fit to be drunke, but only when the estate and condition of it is so low, that there seemes no danger at all in attempting the ruine, and desolation of it; when the enemies conceive there is no more danger in destroying it, then a man that is thirsty thinks there

there is in drinking a cup of Wine that stands before him.

And so the other comparison, of making the Church a *heavy stone*, that shall over-beare and teare in pieces him that shall offer to heave and lift it up, falls this way also. He doth not say, he would make *Ierusalem* a great stone, but a *heavy*, or *massy stone*. We know the greatnesse or bignesse of a stone may be discerned by the eye, before a man tryes to lift it, and if it be a stone of any extraordinary bignesse, enough in appearance to load a Cart, or as big as can well be forced or removed

moved from place to place by an engine, a man, though of great strength, will never try to lift it; not so much as a thought enters into him of taking it upon his shoulder, to steale and carry it away : but the heaviness of a stone is not so apparent, it is not knowne till a man taste it with his arm or shoulder, or the like. Now the Church of God is sometimes a great stone, the enemies have no great minde to be meddling with it, they have no hope to heave it, there is a face of beauty, and glory, and strength upon it, and then they make no

M

great

great hast to the spoile of it ; but sometimes again, the outward appearance and figure of this stone is quite changed and altered, it seems to be brought to so small a size, that it may well be loaden and carried away ; the enemies make no question but to build themselves houses with it ; but it is now as heavy and massy as ever, and will be the breaking in pieces, and certaine death of who ever shall offer to lift it up.

5. Fifthly therefore, that is further to be considered, concerning Gods withdrawing his visible presence frō his Churuch
at

at any time, when their wonted tokens are not to be seen; I meane in respect of any favour or countenance he gives his Church in the eyes of the world, to assist and strengthen the hand of it, there is no great cause of feare for all this, as if the Church were now upon the point of perishing, or sinking under water, because such a withdrawing as this from his Church, is simply necessary for setting his *Snare*. The Church could not be a Gin to catch the enemies of it in such a manner as is spoken of, except things were thus carried in the wisdome and providence

of God. If there were any visible beame or glimmerings of the glorious Majesty of God amongst his people, his Church might be to the world and enemies of it, as those figures and shapes of men are, which husbandmen set up in their Corne to skare and keep vermine away, but not to kill them. So, if the world saw or apprehended any thing to be afraid of in the Church, (as any outward testimony of the presence of God must needs be, that falls within the reach of their understandings) this might binde the world to some termes of good behaviour

behaviour towards them, this might keep violence, and oppression, and injury from off them, it might keep down desires within them of doing them harme. But when men set Gins or Snares to be the death of Birds of Prey, *Vermine*, *Beasts*, or the like, every man conveys himselfe out of sight as much as may be, and they leave nothing at all, not so much as the appearance of a man, that lookes like a man, or any part of him, but only the bait as naked as may be, and the snare covered; otherwise, this would make the *Vermine* suspect and keep away.

So the Lord intending to make the Church a snare for the wicked and wretched enemies of it, he must wholly withdraw himselfe, and hide himself in some secret place, where they may not discry him, nor yet suspect him, that so being drawn on by their cursed hanging and thirsting after the blood of the Church, the Lion may take his advantage, and breake out of the thicket upon them, and teare them in pieces suddenly. The truth is, that all holy and consecrate things are snares to the wicked, (as the Scripture speakes it in a particular case

Prov.

Prov. 20. 25. Ier. 2. 2.)
but there is a greater generality of the truth of it. It is a snare to a man to devoure that which is holy. His intent is not only (nor, as I take it, so much) to expresse the danger a man falls upon when he hath devoured, that then he shall pay deare for it, but further, and more principally to intimate this, that things that are sanctified and set apart to God, are in mens way (as it were) where they may easily, and without any visible danger come at them, and that there are few that will take heed of devouring them, whether they

be persons, or things. As snares are not only intended to be the destruction of Vermine, when they fall into them or upon them, but they are set in the way where they are likely to come, and make most bold, &c.

6. And therefore in the sixth (and last place) neither is the power, nor the proud and high looks of the enemy, nor their breathing out threatenings, nor making great boasts, nor any ground they get from day to day of the Church, nor any cruelty they can practise against it, or the like, none of all these, nor all of them together, are any
just

just causes of feare to such as are the People of God, and have interest in God. Their hearts may be lifted up within them to their destruction, as it is said of *Vzziah* when he was *waxen strong*, and great in power, 2 *Chron.* 26. 16.

When the Jews at Nazareth (*Luke* 4. 29.) had thrust our Saviour out of their City, and had gotten him to the edge or brow of the hill, whereon their City was built, thinking to have made quick dispatch of him, to have throwne him down headlong, it is said, *Hee passed through the midst of them, and went his way:*

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he was as secure, & never a whit the nearer death when he was upon the very brow and brinke of the hill, then when he was a mile off in a plaine and safe place.

Luke 12.6
Dan. 4. 11.

So we are to conceive of the State of the Church, that it is never the nearer destruction, for being neare to destruction, (as we count nearnesse) for God may be as far from giving his voice and consent for the desolation and destruction of it, as at other times, when there is lesse danger in appearance: and we know there is nothing done without him. If a Sparrow falls not to the ground

ground without our heavenly father, (as Christ spake) *without him*, that is, except *he* orders and disposeth of the silly Bird accordingly, which yet is of so little worth, that *five of them are bought for two farthings*: How shall we thinke that the Church of God, which could not bee bought at any under rate, then the precious blood of the Son of God, should fall to the ground without the speciall hand of God; yea, either without it, or with it? For, as it is altogether impossible it should fall without it, so is it very incredible it should fall with it.

But

But though it be as possible for a particular Church to fall to the ground by the hand of God, as it is for a poore Sparrow : yet except there be a voice from heaven calling to men on earth, to hew downe the tree of it, and breake off the branches, (as *Daniels* expression is in another case) it is not *Edoms* crying out, *Downe with it, downe with it, even to the ground* : this will not do it, nor bring it ever a whit the lower. Though they should get all the Carpenters, and Smiths, and all the world together about the Church, and every man stand ready with

with their Axes sharpened seven times more keen and sharp then ordinary; yet shall the tree stand in the sight of them all, and laugh the workmen and instruments to scorne in the face.

When the enemies of the Church have gotten the greatest advantage against it that can be supposed, yet is the Church no more nearer perishing, or falling, then the salvation of the world was in danger of miscarrying, when Jesus Christ hung upon the Crosse, or lay in the Grave: The powers of darknesse had him at the greatest advantage, at the lowest ebbe
that

that ever they had, or are ever like to have him more. True, he upon whom the hope of the world depended, was then at the lowest step of his humiliation, he was fully emptied, and had nothing left: But hee went downe so low, only to take his rise (as it were) to mount up the higher and to carry all up on high with him: and he was never nearer his exaltation, nor the world its salvation, then when he lay at the lowest point of his humiliation.

Such is the condition of the Church, it is never nearer the glory, and beauty, and full strength of

of it, then when it seemes to be most forsaken of God. As Christ was then ready (and never till then) to enter into Paradise, when he cryed out, *My God, my God, Why hast thou forsaken me?* Ought not Christ to suffer (saith he himself) and so immediatly and without delay, upon his sufferings, to enter into his glory? So when the Church is readiest to cry out, and complain of being *forsaken*, this complaint and cry is the greatest signe of the time of the Churches Paradise at hand. Our Saviour himselfe hath given us this signe, and therefore

fore it is a foundation that will beare a building of greater weight and worth then a conjecture or a hopefull probability of such a thing; you may cast your soules upon it, and not feare. *When the Son of man commeth*, viz. to avenge his People and Church of their enemies, *Shall he finde Faith upon earth?* (*Luk. 18.8.*) that is, *amongst those servants of his, for whose deliverance he comes*; for as for any others upon earth, this faith of his comming, is neither to be found *then* when he comes, nor at any time else, in them.

CAP.

CAP. IX.

*Wherein the Doctrine is
applied to the enemies of
the Church, by way of
Exhortation.*

A Fourth (and last) Use
is for Exhortation.
If the People & Church
of God have that speciall
and deep interest in God,
that hath been laid open
and proved, then have
we a good foundation
laid to build some Exhor-
tations, and to presse se-
verall duties upon. The
men or persons that wee
shall have to doe with in
point of Exhortation, are
of two sorts.

First,

First, the People of God themselves, that make this Church of God, and accordingly have their interest in God.

Secondly, the wicked, that are enemies of the Church and People of God, whether openly, or professedly such, or only secretly and under hand.

First, to dispatch with the latter, because I hope there are few of that brood in presence, (if any) especially for Heads and Captaines of that cursed confederacy, with whom (especially) matters of this nature would be transacted and negotiated. I cannot conceive there

there should bee any of these before me, and therefore the worke of our Exhortation to these shall be the fewer; and then we shall bee free to converse with the first, the Church and People of God, with whom we desire chiefly to have to doe in our present Exhortation.

First therefore, if the Church and People of God stand really possessed of that high privilege and prerogative Royall, (that hath beene spoken of) if they have indeed that interest in the Lord Almighty, in his Mercy, Wisdome, Power, with all the rest
of

of his glorious perfecti-
ons(as hath been proved)
then heare all you that
are enemies to the Peo-
ple of the God of *Abra-
ham*, you that either cry
out with *Edom*, or speake
it in your hearts with
Sanballat, *Tobiah*, and
such like under-hand ene-
mies of the Church of
God, *Down with it, down
with it, even to the ground*;
let this generation, I say,
heare from all the ends
of the earth, and suffer
two words of Exhorta-
tion.

First, be exhorted and
perswaded to lay aside all
thoughts of violence, to
let fall all your desires
and purposes of *evil*
against

against the generation of the righteous, so greatly beloved on high, have nothing to doe with these men in a way of hatred, and contradiction. Breake your Swords into Mattocks, and your Speares into Sithes, and lift not up a Sword against this Nation, neither accustome your selves to fight against them any more. Suffer them to passe peaceably, and safely through your Land (if the earth be yours, but indeed it is theirs) towards their own Countrey, their heavenly Canaan. If the motion doe not yet relish, and savour kindly with you, let

let me season it with a few considerations, and motives; it may be then it will be found savoury meate unto you, such as your soules will love.

I.

First, consider and ponder seriously with your selves the tenor and contents of the Doctrine delivered, and fully established: and this alone will be a pledge sufficient to warrant the counsell and advise given you to be good and wholesome. These men against whom your eye is evill, whose flesh you eat like bread, and whose blood you drinke like sweet and pleasant Wine, against whom you have suffered
your

your selves to be provoked and intraged by the cursed and common enemy, both yours & theirs, the devill : These men (I say) have interest in heaven, and are the Children, the Sons & Daughters of the Almighty; they are a people confederate with the great and terrible Lord of Hosts, they are ~~made persons~~ (as they are called) a peculiar People unto him, or (as the word signifieth) they are a People, more then a People, as *John Baptist* is said (by our Saviour) to be a Prophet, yea, and more then a Prophet. Shall any man (but such as love death, and

and seek their owne destruction and confusion, as a treasure) rise up against these, or offer to lay their hand upon these annointed ones ? Is it because there is no other way that leadeth to destruction ? As the People in their murmurings against *Moses*, reasoned with him ; Hast thou brought us to die in the Wildernesse, because there were no Graves in *Aegypt* ? meaning there was Grave-room enough in the Wildernesse, but nothing else. (*Ex. 14. 11.*)

So let me reason the case with those men that will needs magnifie themselves (as the Scriptures speake)

speake) against this heritage of the Lord. Is it because they thinke no other sin, no other way of wickednesse against God, that will bring vengeance and damnation swift enough upon their heads, unlesse they provoke him in his holy ones? Know they not how to provoke the Lord to anger to purpose, by striking at him in other places, except they smite him in the face? Nay, except they leuell and aime at the very apple of his eye, which is the tenderest part in the face? There is no Childe of God, but may speake it astruly, as the Wisdome

N

or

or Truth of God it self doth, (*Prov.* 8. 35.) He that sinneth against me, hurteth his owne soule, and all that hate me, love death : they love death, *i. e.* if death were a thing to be loved and desired, men could take no way more ready and certaine to obtaine it, then by hating the Wisdome, (and let me put in also) then by hating the Children, and People of God. What ? Is that man of sin, and all his confederates with him, all that have been baptized in the spirit of that fornication, are they afraid and of doubtfull and deliberative thoughts, whether
all

all their other sins & abominations (wherein notwithstanding, they are mighty men, like the sons of *Anak* of old, and other sinners in the world of ordinary stature are but Grasshoppers to them) doe they indeed question, whether all their other sins be able to bring downe that great Mountaine of their power ? is it made so strong, that unlesse they drinke also freely of the blood of the Saints, they are afraid that God otherwise should passe them over, and forget them, when he comes to take vengeance of the world ? Are they afraid they shall

Esay 13.6.

perish and be destroyed, but after the common manner of other men, and that their destruction shall not come upon them with a sufficient glory of terrour and astonishment, or (as *Esaies* expression is) like a destruction from the Almighty, except they make havock in the Lords heritage ? Doe they know that this is a sin by it selfe, for the purpose, that will swell and be seen in their destruction above all their other sins ? Doe they thinke they shall never have their cup full of the fury and indignation of the Almighty, except they

they provoke him in his Saints :

Surely (my Brethren) the tenour and proceedings of their malice, and hatred against the servants of the living God, and glorious Gospell of Jesus Christ : Their Faggots, their Fires, their Swords, their Poysons, their Whips, their Ships, their Vaults, their Powder, their Billets, their Barres, these and such like strange things and doings of theirs, being interpreted in the plaine language which the Scripture speaketh, are as much as to say, we would not fall, or be destroyed after the dull manner of

other Kingdomes of the earth : we would have the day of our vengeance celebrated with more solemnity of horrou, we shall not be satisfied with our destruction, except the powers of heaven and earth be shaken together at the terrour of it. If such a desire were indeed and in truth to be found in these men, and in their religion, if it were a reall designe and project amongst them, to procure another hell to be created for them, by themselves, beneath the nethermost hell that is now extant, wherein they might have more cruell tormentors then devills, a more horrid

rid Lake then that which burneth with Fire and Brimstone, a darknesse blacker then utter darknesse, a Worme that shall gnaw with greater extremity then that which never dyeth, a Fire that shall burne with more paine and torture then that which is unquenchable, where weeping, and wailing, and gnashing of teeth should be but pleasure and recreation: They could not furnish themselves with any other meanes under heaven, more sutable and better proportioned to bring such a thing to passe, then to set themselves in that desperate and implacable

manner, as they doe, to fall upon the rereward of the Hosts of heaven (for so may the Saints on earth be well termed: they are called Angels in the Revelation, for that communion and fellowship they have with the Angels, in fighting Christs battailes here beneath) then by seeking to roote out the generation of the righteous from under heaven, then by grieving and afflicting the soules that have that precious interest in God. This is one consideration or motive to presse the Exhortation upon the enemy.

2.

A second motive to
perswade

perswade the enemies of the Church of God to stay their hands, and to give over that service of the devill, *persecuting Saints*, may be this: because it is a worke that never prospered in the hands of any, from the beginning of the world till this day: but still hath been a work, like *the Land of Canaan*, as the spies described it to the people, (*Num. 13. 32.*) *that eats up the Inhabitants of it.* So this work of persecuting the Church and Children of God, hath ever been a worke and imployment that hath been the ruine and destruction of the doers

of it. Yea, the sharpest and forest contentions that ever fell betweene heaven and earth, between God and the men of this world, have still risen about injuries and violence offered to his Church. This apple of Gods eye hath cost the world deare: The touching of it hath cost the blood of the greatest Monarchs, of many Kings and Princes of the earth. It hath cost whole Monarchies, Kingdomes, and States, the greatest, the richest, the strongest that ever the world saw, their whole Estates, Riches, Glory, and Peace. True, we reade often of the

the jealousie of God over his great name, in respect of any pollutions, and prophanation of it by other sins; but we do not reade of his *great* jealousie, but only for, and over Jerusalem, his Church: but as concerning the case of Jerusalem, wee reade of it twice in the same Prophet, *Zach. 1. 14. 8.2.* As if God had *a jealousie*, and *a jealousie*, a two-fold jealousie, a double, and a single, a greater, and a lesse; and the lesser jealousie he puts on, and armes himselfe with, when he went forth to execute vengeance for other sins; but whē he sets forth against the

the enemies of his Church, when he comes to plead Jerusalems cause with her adversaries, his double jealousie now went on, his great jealousie was reserved for causes of this nature, as of highest and greatest importance for his glory. Yea, I shall say yet more, that when men have put forth their hands to this worke, I meane to afflict the Church of God, upon the fairest termes, upon greatest advantage, or likelihood that can be conceived, of doing any good upon it, and making earnings of it : I meane when they have seemed in doing it, even to give the
the

the right hand of fellowship to God himselfe, when he hath begun to punish them, yet did never any man come off fairely from the worke; God still found something or other against those that were his workmen and executioners, which made a breach between him and them: they never eate of their labours, nor ever rejoiced in any of these works of their hand, seldome any of their heads went downe in peace to their Graves.

An instance hereof we may see in the Egyptians (according to the Lords owne prediction
long

long before, how it would fall out) Know for a surety, saith the Lord to *Abraham*, (*Gen. 15. 13, 14.*) that thy seed shall be a stranger in a Land that is not theirs, and shall serve them, and they shall afflict them foure hundred yeares : notwithstanding the Nation whom they shall serve, will I judge, &c. And that God did, not only foresee and foretell this, that the Israelites should serve the Egyptians, and be in bondage, but that himselfe had a speciall hand in it, in bringing it to passe; it is evident from *Psal. 105. 25.* where it is said, that God turned their

their heart (*i. e.* the heart of the *Ægyptians*) to hate his people, and to deale craftily with his servants: because they began now to be corrupted in *Ægypt*, and to displease him; God tooke off the good will and the affections of the *Ægyptians* from them: and yet we know how deare the *Ægyptians* paid for that worke and service the *Israelites* did them; they had better have given double & treble wages to other men to have made their Bricks, then to have the people of God make them for nothing.

Other instances of like nature you may finde in
Scripture,

Esa. 36. 20

Scripture, if you reade *Psal.* 78. 61. 2. with *Psal.* 65. 8. you shall finde a passage of like importance. *Rabshaka* (it is like) lyed, or at least spake upon a groundlesse presumption, *viz.* (because till then he had prospered) when he told *Hezekia's* messengers, that he was not come against *Jerusalem* without the Lord (God had said to him, destroy it.) But in *Nebuchadnezzar* King of *Babel*, the case is plaine, 2 *Chron.* 36. 17. it is said expressly, that God brought upon them the King of the *Caldeans*: yet if you reade *Ier.* 50. 17, 18. (besides many other

other places) you shall finde he had his wages paid him in sorrow and desolation. Israel is scattered as Sheep, the Lions have driven him away. First, the King of Assyria hath devoured him, and last, this *Nebuchadnezzar* King of Babylon hath broken his bones. Therefore saith the Lord of Hosts, the God of Israel, Behold, I will punish the King of Babylon, and his Land, as I have punished the King of Assyria, &c. So *Judges* 3. 12. you may reade the like of *Eglon* King of Moab; it is expressly said, that God strengthened his hand against Israel, &c. yet we

we know this meddling with Israel was his ruine.

As for example, of the just vengeance and fiery indignation of the Lord breaking out, upon those, who without any warrant, or commission from him, have evill intreated, despitefully used, oppressed, and persecuted the Church of God, these both in sacred Records, and other Histories of the Church, are without end or number. There is not only a Cloud of such witnesses, but the whole heaven is spread over with them, and divers of them known unto all men; So that it would be but time lost to produce them. There-

Therefore now I beseech you consider, you that are enemies of the truth, that have imbittered spirits against the holy City and Church of God, consider and ponder with your selves the truth and weight of this motive. There was no man ever spread a snare, to take the People of God with, but first or last, if he continued his malice, his owne foot was taken with it. No man ever digged a Pit for such, but fell himselfe into it; no man ever attempted mischief against it, and continued in it, but it still returned upon him, and fell on his own pate,
(as

(as *David* speaketh.) It was the argument the Lord *Jesus Christ* himselfe used to *Paul*, when he tooke him hard at this worke, busie in persecuting the Saints, and meant to take him off from it : *Saul, Saul, why persecutest thou me ?* (*Act. 9. 5.*) It is hard for thee to kick against the pricks, ~~and nags,~~ against sharpe pointed Irons, as Goats, or Nailes have : teaching, that a man cannot lift up his hand or heele against the meanest of the servants of God, but with as much folly and madnesse, and with as little hope of doing themselves good, as he that shall

shall stand chopping and dashing his naked hands or feet against the sharpest points of weapons or instruments made of Steele, or Iron. *Pilates* wives argument that she used to take of her husband, from having any thing further to doe against Christ, was, that she had suffered many things that day in a dreame, by reason of him, *Mat. 27. 19.*

But the argument wherewith the Holy Ghost now presseth upon you, to have no more to doe against these men, is of greater efficacy: not only one womā hath suffered many things in a dreame,

dreame, but a thousand thousands, both men and women, whole Nations, and Kingdomes, and States, (as was said) Kings and Princes, and mighty ones of the earth, have suffered really, full waking, in deed and in truth, the sorest and most grievous destructions, the most fierce, fiery, and horrid judgements that the world hath seen.

To let all other instances passe; only to mention that fiery storme and tempest, which was the portion of those wretches to drink, whose workes and wages together, occasioned the solemnity of this day. Is
not

not the Lord knowne by
executing judgement ?
were not these wicked
ones snared in the workes
of their own hands ? (as
David speaketh, *Psal.* 9.
16.) Are they not peri-
shed as dung from the
face of the earth ? Was
not that stone they hea-
ved and lifted at, to have
removed out of its place,
too heavy for them ? did
it not recoile upon them,
and crush them to pieces ?
There wanted nothing
that can be imagined, that
might cause the devise to
prosper in their hands.
It was a designe and pro-
ject in all the parts and
members of it, so framed
and fashioned, with that
exquisitenesse

exquifiteneffe of cunning
and circumfpection ; that
for a defigne , it was in
the eyes of thofe that be-
held it , as beautifull as
Absolon is faid to have
been , 2 *Sam.* 14. 25.
From the fole of his foote,
to the top of his head, (faith
the Text) there was no
blemifh in him. There
was nothing to be found
about it, that feare or jea-
loufie it felfe could take
hold of, but that it would
bring forth, it would doe
the deed. Surely the Au-
thors of it were as much
taken with the beauty
and comelineffe of it,
as *Nebuchadnezzar* was
with that golden Image he
fet up in the plain of
Dura;

Dura; they fell downe before it, and even worshipped it. What is the matter then, how came it to passe, or what strange thing was there in it, that it proved like Corne upon the house top, that it did not fill the bosome of the Actors and Authors of it? Why did it not make the Popes triple Crowne to flourish? Why did it not raise the glory and name of the Popish Religion up to the heavens? Mee thinkes I may speake to it after such a manner, as *David* spake to, and expostulates the matter with the *red Sea*, and the *River Iordan*, and the

O

Moun-

Pfal. 114.
5, 6.

Mountaines, and the Hills,
What ailest thee thou Sea,
that thou fleddest? Thou
Jordan, that thou wast dri-
ven back? Yee Mountaines
that ye leaped like Rams?
and ye little Hills as young
Sheep? (q.d.) Surely there
was some strange thing in
all this, that creatures
should so far forget their
natures, as that the Wa-
ters in the Sea should for-
sake their Channell, the
Waters in Rivers should
run backwards, the Moun-
taines and the Hills (that
are so fast rooted in the
earth) that these should
skip and leap like Sheep.

So must I expostulate
the matter with this deep
project, I cannot be sa-
tisfied

tisfied without it ; we must know the mystery of the thing ; What ay-
ledst thou, thou pro-
found, desperate, pow-
der-project, that thou
broughtest nothing to
passe ? What so many
Barrels of Gunpowder,
so many Barres of Iron,
so many Loades of Bil-
lets, so many roodes of
Faggots, such a Vault, so
many politique Heads in
thee, so many hands a-
bout thee night and day,
so many prayers made
over thee, and nothing of
moment, no great, or ter-
rible thing done, no
Kingdome brought to
ruine, no Nation trou-
bled, the peace of no

people disturbed? What? the Gospell of Jesus Christ still alive in the world, and professors of it rejoycing? What ay-ledst thee, thou Vault, thou Gunpowder, you Barres of Iron, you Billets of wood, you Heads, you Hands, that you shooke not the world round about you? that you turned not three Kingdomes (at least) upside down? Have you forgottē to be mischievous, to teare, to kill, to ruine, to destroy, to work desolation upon the earth? Certainly it was as contrary to the nature and spirit that wrought in this project, not to have brought

brought all this to passe, as it was either for the Sea to flee, or for Jordan to run back, or for the mountaines to leape, or for the Hills to skip. But *David* by putting this question upon these poor creatures, to make them assoile their owne riddles, did but only (by a sweete Metaphoricall straine) prepare the way, to set off his owne answer with the more grace and advantage. He did not expect they should answer him to his question, but he answers himselfe, and tells us, what the Sea, and what the Rivers, & what the Mountaines, and what the Hills

O 3. ayled.

ayled. *ver. 7.* The earth trembled at the presence of the Lord; at the presence of the God of *Iacob*: that was all the ailment they had. The Sea would have done as other Seas doe, and Jordan would have kept on his course as other Rivers doe, and the Mountaines would have stood as fast, and the Hills been as quiet, as other Mountaines and Hills use to be, but that the dreadfull presence of God was amongst them, they would not have denied themselves in such a manner, nor gone out of their way, for all the world besides: So, if you would know

know what this project of hell ayled, what was the disease and infirmity of it, that according to the nature of it, it did not shake the foundations of our Land, that it did not astonish all hearts, and make all hands hang downe, and knees feeble, that it did not bring a day of darknesse upon the Church and people of God, and the Gospell amongst us, in a word, it was only this, it was a devise against the Lord, and against his Church, and People, And we know the Scripture saith, that there is no wisdom, nor understanding, nor counsel against the Lord,

nor any enchantment against *Jacob*, nor sooth-saying against *Israel*, *Prov. 21. 31. Num. 23. 23. i. e.* Both wisdom, and counsell, and enchantments, projects from the earth, and projects from hell, they are not themselves, they lose their proper vertue and operation, when they are bent against the Lord and against his people: They will deale in this case with the Authors of them, as *Balaam* served *Balak*; *Balak* sent for him and hired him, to curse the people of God, but he blessed them altogether; So the policy and wisdom that were in this plot, the Vault,

Vault, the Powder, the Barres, the Billers, the Faggots, these were all hired to curse the Church and People of God amongst us, and behold, they have blessed us altogether. They have filled our mouthes with laughter this day, and are a song of praise, and thanksgiving in our mouthes to the Name of our God.

If such a project had been managed against Babylon, or the enemies of God, there it is like, every creature, every instrument about it would have done its part, Wisdom would have beene wisdom, and Policy have

have been policy, the Powder would have been ready to have fired alone, and Barres of Iron would have torne all in pieces. There is no presence of God for these creatures to feare and tremble at; and for the presence of any other, they would not regard it. As we see by that one creature, the Powder, that when there was none in presence, but of those bloody wretches; (though it was not managed against them, by any hand or understanding of man; nay, (on the contrary) it was (as it were) charged to doe them no harme, there was their
owne

owne eye and care upon it, that it should not offend them) yet on the sudden, remembering it selfe (as it were) it tooke fire and destroyed them.

So that (me thinkes) this fiery Element of Powder spake to, and dealt betweene them (these Popish miscreants) and us, the Church of God amongst us, much after the same manner as the evill spirit mentioned (*Acts 19. 15.*) both spake and dealt by those Vagabond Jewes, those Exorcists, in respect of *Iesus*, and *Paul*. When these Exorcists adjured this evill spirit, by *Iesus*, whom *Paul* preached, the
spirit

spirit answered and said to them, *Iesus I know, and Paul I know, but who are ye ? And the man* (saith the Text) *in whom the evill spirit was, ran on them, and they fled out of the house, naked and wounded.* So when these Popish Exorcists had adjured and charged the Powder to doe execution upon this Kingdome, and State, professing the truth and Gospell of *Iesus Christ, the Powder made them answer; The State and Church of England, I know, the servants of the living God I know, those that worship the Lord Christ in Spirit and truth, I know; I have*
no-

nothing to doe with these, I can doe nothing against them; but who are you, you cursed enemies of truth, & Church of God? I owe you no such service. Therefore looke to your selves, and keep out of the dint of my fiery Whirlewinde: Otherwise your flesh will be before me, but as stubble before the winde: I will devoure you. But this for the second motive, to perswade enemies to desist; it is a worke that never hath, (and therefore certainly never will) prosper, but only to destruction of the workers themselves.

A third motive follows.

lowes. Let this consideration also prevaile with the enemies of the Church, to cause them to cease from the violence that is in their hand against it ; because this Church of God, and the members of it, whom they persecute, living amongst them in the world, are the rock (as it were) upon which their City is built ; they are the foundations of all the peace, and all the pleasure, and all the contentments they enjoy upon earth : these are the partition wall between them and hell for the time. These are the Chariots and Horsemen for defence

fence and faſeguard of their States and Lives againſt the fury and indignation of the Lord, which otherwiſe would breake in upon them, and conſume them in a moment. The great Maſter houſholder of this great houſe, the world, would ſoon break up houſe if his owne Children were once diſpoſed of in marriage, to their great huſband. If theſe were once ſetled in their inheritance the wicked would ſoone (with *Judas*) be packed away, and ſent every man to his owne place. When God ſhall once ſpeake, *come* yee bleſſed; *depart* ye curſed, followes preſently

sently after it : The Chaffe is not in danger of burning, as long as it lies in the same heap, intermixt with the Wheat: but if the Wheat be once divided by it self from it, then it is neare the burning with unquenchable fire.

It is true, that which our Saviour saith, *Mat.* 5. 45. God makes his Sun to arise upon the evill, and the good, but with this interpretation, and in this order, (as one glosseth the place well) he makes the Sun to arise upon the evill and the good, but upon the evill, for the goods sake. And that manner of speaking
(I

(I take it) is much to be noted, where it is said that *God* maketh his *Sun* to rise upon evill and good. (*q. d.*) If *God* himselfe did not mediate and interpose with a strong hand, betweene that glorious creature of his, the *Sun*, and evill and wicked men, they would never agree for an houre together, the *Sun* being once set, would never rise upon such men again. There is a naturall unwillingnesse and gainsaying in the whole Creation, in the *Heavens*, *Sun*, *Moone*, and *Stars*, to doe any service to, or to gratifie wicked men, that are enemies to *God*, though other-

otherwise it be most agreeable to their particular natures, to give forth their light, and influences to the world, and they may seem to rejoyce (as it were) and triumph to doe it: yet since man rebelled against God, that created him, through that naturall sympathy they have with God and his glory, there is an utter averfnesse and unwillingnesse upon them, even to doe that office and service to the world, for which they were created, and are able freely to afford without any offence, hinderance, or prejudice to themselves otherwise. But that which
is

is their glory, their excellent light and lustre, and those heavenly influences they give downe, upon the world, in this respect is not their glory, but a griefe and burden upon them, to pleasure the enemies of God with them, and to strengthen their hand: as if through a zeale they have to Gods glory, they would rather lose their being, though excellent, and glorious, then to remain and continue doing service to his enemies. So that, did not God over-rule them in the thing by a strong hand, the Sun would presently clothe himselfe with a sackcloth, the Moone

Moone would give over shining, and the Stars would fall out of their place in heaven, rather then shine here to pleasure the enemies of their God.

This I rather take to be the meaning of that place, *Rom. 8. 20.* Because *the creature is subject to vanity*, not of its owne will, but by reason of him, *that hath subdued it under hope.* That *vanity* whereunto the creature is said to be here *subject*, is not to be understood of a vanity of corruption properly so called, or dissolution, for it is a great question whether it be at all subject to this vanity or
no,

no, whether in the heavens (which are the principall parts of the creature) there shall be any such change that shall answer the death and dissolution of man. It is hard to conceive, how the heavens should be invested with a condition more glorious, and excellent, then that wherein they now stand; which seemes necessary to be held, and to bee beleev-
ved, if we hold any such change comming upon them, answerable to death. What God is able to doe in this case, we do not here dispute, or deny.

And againe secondly,
if it were this kinde of
vanity,

vanity, the holy Ghost should here meane, I suppose the Apostle would never have mentioned that circumstance, as a matter so weighty and worthy of consideration, that it should be contrary to the will of it. For, who knowes not that corruption and destruction is contrary to the naturall desire and inclination of any thing whatsoever? therefore those words would taste too flat and dry for the wisdom of the holy Ghost, if such a sense were admitted.

3.

Thirdly, (and lastly) the vanity here meant, must be such a vanity, from

from the subjection whereof the creature desireth even for the present, and that with fervency, to be free, and to be delivered, *ver.* 19. Now from the vanity of corruption properly so called, it cannot be delivered, but by undergoing and suffering corruption first; and so it would follow, that the fervent desire of the creature, should be unto dissolution & corruption, though not as the end, yet as the meanes: whereas wee know corruption in that sense, whether considered as end, or meanes, is contrary to the desire, much more the fervent
desire

desire of every creature. Therefore the vanity whereunto the creature is here said to be subject, and to be subdued unto, viz. by the over-ruling hand and power of God, seems rather to be meant of a vanity in their service and labour, implying that they doe otherwise then they have a minde to doe, or then stands with their owne inclination: and so it is to be taken rather for a vanity of sorrow, then of mutability, which is called a bondage of corruption, (*ver. 21.*) either because to be thus subdued and held to it by God, to serve his enemies, it is to
the

the creature as unpleasant and bitter, as a bondage unto corruption, or because such a subjection doth staine and corrupt the glory of the creature. (Notwithstanding it is the pleasure of God so to have it for a season, and in respect of that hope God hath given it, that it shall shortly be delivered, the creature is well content with it, it is no vanity to it, in either of these respects.)

Now if question be made, Wherefore doth God subdue the creature to vanity (in this sense) and compells it to serve and comfort wicked and sinfull men : One maine

P

reason

reason is this. It is because God hath yet many of his Children upon the way of their Pilgrimage in the world amongst them, and he hath more to succeed them for a while. But if these were once all through the Wildernesse of this world, and entered into their glorious rest, God would deliver the creature from the bondage mentioned : it shall no more minister to the children of disobedience, but shall be restored into the glorious liberty of the Sons of God, it shall be as free from serving sinfull men, as these in the state of the Resurrection,

rection, shall be free from obeying any sinfull corruption.

Therefore those that seek to take away the lives of the Saints of God, they make the foundations of the round world, to reele, & totter, and stagger, and attempt to shake the pillars of heaven and earth. They doe, as if a man should undermine, and dig down the foundations of the house he dwells in, to cause it to fall on his head, and those that were with him. We see whilst *Lot* was in *Sodome*, *Sodome* was in *Lot*, (i. e.) the safety and peace of *Sodome* was in *Lot* : I can

Gen. 9. 11

doe nothing (saith the Angell to him, meaning towards the destruction of the City) *till thou beest gone out of it*, and hast taken Sanctuary. Now suppose the men of the City had persecuted Lot, and thrust him out of their City before this (as words brake out that way; they were talking of such a matter, *ver. 9.*) had not the storme and tempest of the fiery indignation of the Lord, come swifter upon them then it did? *Except those daies were shortned* (saith our Saviour of the troubles of Jerusalem) *no flesh could be saved, but for the Elects sake these daies shall be*

be shortened. Mat. 24. 22.

On the contrary, concerning the mercies and good things wicked men enjoy in this world, except these dayes were lengthened and prolonged, there could none of these mercies be enjoyed: but for the elect and righteous mens sakes, these dayes are lengthened unto them. And therefore the Prophet *Esay* makes a solempne and sad observation upon it, that righteous men should perish, and so few consider it, and lay it to heart, *Esay 57. 1. The righteous perisheth, and no man layeth it to heart, &c.* as if it were a thing of neare

concernment, and to be taken much to heart, when a righteous member is cut off from the body of any State, or Society of men : and yet of the two, it is a thing much more to be laid to heart, that such a righteous man should be thrust out, by men themselves, from amongst them, or lose his life by their hand, then if God should take him away by death ; It is true in both cases, it is likely he is taken away from the evil to come ; but in the former, when men destroy the righteous from amongst them, the evil to come, is like to come both more suddenly,

ly, & more heavily upon those that are left. Therefore they that persecute the Saints of God, they call for fire (as it were) downefrom heaven, upon their owne heads; they put a sword into the Lords hand wherewith to slay them. If that Scarlet Whore of Rome had been, or ever should be able to performe, the devise she imagined, and yet imagines daily, to roote out all the holy Seed, the whole family that is descended of Jesus Christ in all the world, so that she had left none but her owne adulterous generation to possesse the earth, she might then

thinke indeed that she
sate like a Queen ; but
the truth is, she should
have prevented her judg-
ment and torments so
much the sooner ; Shee
had but brought the feare
and dread of the devill,
which was, *To be torment-
ed before his time*, so much
the more speedily upon
his owne head. Suppose
the Lord had given us
up into their bloody
hands, (which yet we and
our posterity shall have
cause to blesse him so
long as the Sunne and
Moone indures, that it
was far from all his
thoughts to doe) but put
case (I say) that she had
been let alone, with
State,

State, People, Gospell,
Religion, that she might
have done with all these,
as it is said, the Jewes did
by *Iohn the Baptist*, even
what she list, that she had
triumphed in that fatall
blow : for ought that
she knew or was aware
of, she might have shaken
the foundations of her
owne Mountaines, and
have caused her Sun to
have set over her head,
even at noone dayes : she
might have thundered,
even the Lord Jesus
Christ out of heaven, to
have taken speedy ven-
geance upon those that
would bring up hell from
beneath, upon the face
of the earth, and that had

Mat. 17.12

destroyed out of the world the beauty and glory of it.

4.

Fourthly, (and lastly) this consideration also, may prevaile with the enemies of the Church, and People of God, to cause them to desist from persecuting the Saints, from attempting and plotting evill against them, because they cannot lift up a hand against these, but in a way of unrighteousnesse & wrong. They are called in Scripture *The generation of the righteous*, and their waies are *just*, and *holy*, and *good*, therefore whoever shall touch any of these, to doe them any harme,
to

to afflict, or bring evill upon them, cannot be innocent, but injustice and violence will be found in his hands.

Many of those that are the fourest enemies of the Church, and that beare a tyrannicall and inveterate hatred against the Saints, are men, that for Morall honesty and Justice, stand upon termes of honour and reputation, and thinke it their great glory that they wash their hands in cleaner innocency then other men. *Decius* and *Trajan*, two of the best and most moderate, and just *Emperours* otherwise, raised as cruell stormes of persecution

cution against Christians, as others that were seven times more loose and brutish. So you may observe many amongst us, that stand strictly upon a streightnesse and rectitude of Morall honesty, & doing no man wrong, that will^e tythe *Mint*, and *Anise*, and *Cummin*, very truly and exactly, who yet carry the gall of Aspes under their lips, to cast it forth upon the Children of God when they see their time, and are alwayes in travell of mischief against them.

Those high Priests and Pharisees, that hunted after the precious life of our Saviour, were men
that

that began to expostulate with *Pilate* the Governour, and to take it ill at his hands, that he would not so far honour and adore their integrity and uprightnesse, as to proceed against *Christ* as an evill doer, without knowing any other ground, why he should proceed against him, but only because such honest and just men as they, had delivered him unto him. *Pilate* then went out, and said, *What accusation bring you against this man?* They answered and said unto him; *If he were not an evill doer, wee would not have delivered him up unto thee,*
John

John 18. 29, 30. And it may be these very bloody thoughts and purposes of such men against the Gospell, may be a bridle in the jawes of their unrighteous and base dispositions, and lust otherwise, and keep them from any notorious breaking out in other cases: They may by this meanes, the better colour over, and cover with a Cloake of civill honesty, the foulness of their hatred and malicious practises against holy men.

I remember, one observes well, how the Roman State of old laboured to shadow and hide from

from the view of the world (as well as they could) a foule and base practise of theirs. They had an evill eye upon *Ptolomies* great wealth and treasury (as they had heard it to be) and they knew not well how , or upon what pretence to invade and seise upon it, because *Ptolomy* was a friend and confederate with their State : Friend or foe, they were resolved not to lose such a booty, and because they would put the best face upon the businesse they could , they made *Cato*, who was the great Patron of Justice in their State, to be the *Publicus Prado*,

Prado, to be the great thiefe that should make the spoile for them, *Vi summa turpitudine facti, auctoritate viri aliquantulum tegeretur*, (saith my Author) That the notorious basenesse of the fact might be a little overshadowed by the credit and authority of the man that was the principall actor in it.

So I verily beleeve that the desires and intentions that many men have, to oppresse the Church of God, and to roote out the holy Seed from the earth, and to do it in a more creditable way, that they might be thought to doe nothing but

but that which is just and right, and be countenanced by the world in their deed, keeps many in awe, from breaking out into many other base and notorious practices. Who knows whether those *two thieves* should have been crucified and put to death at all (but especially at that time, when our Saviour was crucified) had it not been to make a pretence, and beare the world in hand, that there was the same justice and equity used in crucifying him in the midst, that was in putting to death those on either hand? But not to stand further upon this.

There-

Therefore now, let
such men as either intend
or practise evill against
the Church of God, or
any member of it, if they
be worshippers of the
goddesse *Civill justice*,
let them know and consi-
der that they shall but
blaspheme this *goddesse*
of theirs, by attempting
any thing against these
men; instead of washing
their hands in innocency,
they shall now wash them
in innocent blood. For
these are men that live
peaceably by them, and
doe them no harme, they
take no mans Oxe, nor
Ass from them; they are
no enemies to the *Civill*
peace, and society of
men;

men ; they are no disturbers of the publique affaires of States and Kingdomes : Nay, they pray for the People and State wheresoever they live ; and they have intelligence with heaven, with the King of kings, who makes earthly Crownes to flourish upon the heads of Princes, and who watcheth over Kingdomes and Nations for good, for the wealth and peace of the places where they live.

Therefore let their enemies know (whoever they be) that they cannot but be unrighteous, and unjust in all their practises against them ; Have

shon

thou nothing to doe with
that just man, (saith Pi-
lates wife to him) It is
a terrible thing to mea-
sure out unrighteous and
hard measure to him that
is just. It is reported by
some, that the Jewes till
this day impute that grie-
vous judgement of God
that hath lyen so heavy
upon their Nation, for so
many generations, from
the destruction of their
City, Temple, and State,
to the death of *Simeon*
the just. They may truly
impute it to the death and
murder of one that was
just indeed. But him they
shall not acknowledge to
be just till the time
comes, wherein they
shall

shall see him whom they have pierced.

When *Stephen* sought to aggravate the sin of those that put Christ to death, and to represent it unto their consciences in the full proportion of it, that they might the more easily apprehend it, and consider of it, he calls them *the murderers, and betrayers of that just One.*

Acts 7. 52. And *Peter* in like manner saith, *Ye denied the holy One, and just, and desired a murderer to be given unto you; which shewes that the consideration of the justnesse, and righteousness in those men whom they doe oppress, and seeke to destroy,*

Act. 3. 14.

stroy, is an argument most likely to affect the hearts, worke upon the consciences of wicked men; *Know ye not* (saith Paul 1 Cor. 6. 9.) *that the unrighteous shall not inherit the Kingdome of God?* As if it were a sin of all others, most apparently incompatible and inconsistent with the love and favour of God, even in the judgement and conscience of naturall men.

And to draw the point a little to the present occasion; those Children of the curse, that thought to have undermined the foundations both of the Religion and People of God, in the Land, at
once,

once, and to have turned up all by the rootes; that thought to have blasted that glory and beauty of the Land with the black breath of their displeasure; doubtlesse if they had but lookt the Religion and Men in the faces, against whom they were drawing such an arrow as that was, their bow would have fallen out of their hand at their feet: they could never have been able *ἀντορθαλμῶν*, to looke their owne hellish project in the face, if they had but considered the innocency and righteousness of that Religion, and that People, against which the dint and
fury

fury of it was chiefly bent : they would have relented in the greatest heate of their passion, fury, and indignation, as *Esau* did towards *Jacob* his brother, if they had but patiently considered of what spirit they had been, both People and Religion, whose ruine they had sworne, and bloodily conspired.

Joh. 10. 31

Many good workes (saith our Saviour to the Jewes) *have I shewed you from my Father ; For which of these workes doe you stone me ?* Implying, that they could have no other reason, to proceed with violence against him, but only the good he

he had done amongst them. So may the Religion, State, and People, against which these fire-brands of hell breathed out nothing but new-found death, ruine, and confusion, say unto them, They have done you many good offices, for which of them must they be destroyed, by such a barbarous and unchristian destruction? They have nourished and harboured you in their land, they have sought the conversion and salvation of your soules, they have pardoned and passed by many foule and wicked practises of men of your party and faction before,

Q

and

and have not executed the just severity of the Lawes upon them; they have been tender of their lives, and sought every way to doe them good. It must be for some of these, that the horrible pit of destruction must be prepared against us; the Gun-powder, and Billets, and Barres of Iron must take vengeance on some good worke or other: other unrighteousnesse, other provocation against us can there none be found.

But as it was true, that the Jewes did seeke to stone our Saviour to death for some, or all those good workes hee had

had shewed them, however they rejected such a charge with deep indignation; for thy good workes we stone thee not, but for blasphemy: and *Esay* prophecied as much (in effect) long before, *Esa.* 53. 9. 33. And he made his Grave with the wicked: he, the people of the Jewes, made his Grave with the wicked, and with the rich and honourable they did seek to shame him, and yet honoured him about his death and buriall; the one they did out of their owne wicked and malicious disposition against him, the other was done by them by an over-

ruling hand of God ; and both that which they did according to their owne desires, and that which God caused to be done according to his desire, had the same ground and reason in the person of our Saviour, *viz.* because he had done no violence, neither was there any deceit found in his mouth : the Jewes they could not endure his exquisite holinesse and integrity, and therefore they laboured to quench the spirit of the glory of it, and sought to disgrace it ; God on the other side, he could not endure to see such absolute innocency altogether suppressed,

pressed, and therefore he would honor him: and so they came to divide the matter between them: (as *Eſay* excellently expreſſeth it) but evident it is from this place, that it was his perfect integrity, and uprightneſſe that drew out the malice of their ſpirits againſt him; ſo doubtleſſe it was the holineſſe, and purity of the Religion and people againſt whoſe faces that dreadfull engine of death was chiefly bent, that both enraged the curſed ſpirits of theſe men againſt them, and that drew that gracious and glorious deliverance out of the hand of God unto them. *FINIS.*

*Deſcribed by
J. W.*

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THE
SAINTS
INTEREST
IN GOD:

Opened
IN SEVERALL
Sermons, Preached *Anni-*
versarily upon the fifth of
NOVEMBER.

BY
JOHN GOODWIN
Pastor of S. Stephens Coleman-street.

JOHN 10. 17.
I ascend unto my Father, and your Fa-
ther; and to my God, and to your God.
Ligeum habent Sailli; Deum. Bernard.

L O N D O N,
Printed by M. F. for Henry Overton,
and are to be sold at his Shop at the entring
into Popes Head Alley, out of
Lambard Street. 1640.

THE
SALUTARY
INTEREST
IN GOD

IN SEVERAL



JOHN GOODWIN

Pastor of the Baptist Church in London

I have been very much
interested in your
work and to your God
and to your people.

Yours very truly
John Goodwin

180
TO
**T H E R I G H T
W O R S H I P F U L L**

M^r. Isaac Pennington,
Alderman of the City of
London, with the rest of my
loving Parishioners, and deare
friends, the Inhabitants of Saint
Stephens Colemanstreete *London*,
part and fellowship in the great bu-
sinesse of Iesus Christ, with all
Saints, &c.

Right Wor-
shipful, and
deare in the
Lord, right
deare and precious
are the bands of that
relation, wherein a
People and Pastor
meet-

The Epistle

meeting together, are made one; especially when the lawes and termes of this relation are with all good conscience, and soundnesse, and intirenesse of affection, managed and observed on both sides. If it were put upon the file, (I conceive) it would bee none of the easiest questions now on foot, and under dispute in the world, to determine, whether it be a matter of greater

-350m latisfac-

Dedictory.

satisfaction, to men
of spirituall conside-
ration, and advise-
ment, either to lead,
or to be led, to that
perfect happinesse
which stands in the
full fruition of God
in Christ. That both
the one and the other,
are of very high and
excellent contentment
to the mindes of men
so composed, is a Pro-
position, which needes
not a man little in-
tudy or thoughts,
to beleeye. Doubtlesse
there

The Epistle

there is no such combination of actives and passives under Heaven, between which the mutuall penetration is mutually more gratefull and acceptable, or wherein there is more satisfaction given and received on both sides, then between them. He that is not himselfe called to the place or office of a Minister in the Church of Christ, cannot (with wisdome) be

pu

Dedicatory.

put it in head or front
of his desires, to eat of
the labours, & march
towards Heaven un-
der the conduct of
such a Minister, of
whom he hath this
precious assurance, that
his heart is with his
soule, and that he tra-
uailes in birth with
him, till Christ bee
framed in him, that is
willing to doe and
suffer all things, to
make him partaker of
the Gospell with him-
selfe. And for him
whom

The Epistle

whom God hath se-
parated to serve him
in the Gospell of his
deare Son, and for the
worke of the Ministe-
ry, if he be capable of
his owne greatest
comfort and glory,
the greatest joy and
strength of his desire
must needs be, to help
to replenish and fill
those many Mansions
in Heaven with a ge-
neration of his owne;
to goe before such a
people that is willing
to follow him, round-
ly,

Dedicatory.

ly, and close up, in all
the waies of life,
whose resolutions &
ingagements for that
great piece of immor-
tality, laugh all the
glory, pleasures, and
contentments of the
world, in the face to
scorne; and are too
great, and deep to suf-
fer them to be cast be-
hinde hand in the
things of their peace,
with running out of
the way for the East-
winde. What hath
been said concerning
the

The Epistle

whom God hath separated to serve him in the Gospell of his deare Son, and for the worke of the Ministry, if he be capable of his owne greatest comfort and glory, the greatest joy and strength of his desire must needs be, to help to replenish and fill those many Mansions in Heaven with a generation of his owne; to goe before such a people that is willing to follow him, roundly,

Dedicatory.

ly, and close up, in all
the waies of life,
whose resolutions &
ingagements for that
great piece of immor-
tality, laugh all the
glory, pleasures, and
contentments of the
world, in the face to
scorne; and are too
great, and deep to suf-
fer them to be cast be-
hinde hand in the
things of their peace,
with running out of
the way for the East-
winde. What hath
been said concerning
the

The Epistle

the sheep, is too innocent a saying, to finde enmity or contradiction from any man. To desire the greatest faithfulness, and the dearest tenderness of affection in him, to whom, under God, a man chuseth to commit that invaluable treasure of his soule, is no such profound, or master-piece of wisdom: but that it may well be conceived to be incident to men that have but the
first

Dedicatory.

first fruits of the first
fruits of the Spirit, or
that have but begun
to be a little jealous
and thoughtfull, that
they have soules in-
deed, which will not
doe well in hell.
Wherefore (to leave
his assertion to shift
for it selfe, without ta-
king any further care
of plea, or prooffe for
it) what hath been
said concerning the
shepherd, seemes to
admit more question
or dispute. If Timothy
may

The Epistle

may save his owne
soule, is he not well
for one, whether hee
saves others or no
or what great additi-
on can it be to a Mi-
nister, who otherwise
approves himselfe un-
to God, and makes
for the great Port of
Heavē with a streight
course, both in Life
and Doctrine, to car-
ry a traine or retinue
of his people with
him? will it make
any breach in his glo-
ry in heaven, that hee
comes

Dedictory.

comes thither alone?
Will not his Crowne
of righteousness flourish
upon his head,
except it be watered
with the salvation of
others? Whether it
be of any concern-
ment, or resentment
or no, to a faithfull
Minister, being once
entred into his Ma-
sters joy, and fully
possest of that condi-
tion, wherein morta-
lity shall be swallow-
ed up of life, whether
he hath stretched forth
a the

The Epistle

the hand of his Ministry, either to a gain-saying, or to an obedient or willing people, whether he hath saved many or few, or none at all; certaine it is, that whilest he is upon his Pilgrimage, & clothed with flesh; yea, and as it seemes, *Heb. 13. 17. 1 Thes. 2. 19.* somewhat further, even to the very gates and entring in to that compleat immortality (whereinto there is no entrance till

Dedictory.

till after the resurrection from the dead, and the sentence of Absolution passed from the mouth of the great Judge.) it is a matter of great thoughts, and workings of heart, either on the right hand or on the left hand unto him. Obey them (saith the Apostle in the former Scripture) that have the rule over you, and submit yourselves, for they watch for your soules, as they that must give
a 2 accompt,

The Epistle

account, that they
may doe it with Joy,
and not with Griefe,
&c. And in the latter,
thus: For what is our
hope, or joy, or crown
of rejoyting? Are not
even yee in the pre-
sence of our Lord Je-
sus Christ at his com-
ming? For yee are
our glory and joy. So
that a teachable, wise,
and tractable people,
that know what to
doe with the words
of eternall life, besides
giving them the hear-
ing,

Dedicatory.

ing, we are not only
choice master of hope
(for the future) and of
joy, yea, and of a
Crown of joycing;
it is matter of the most
weighty and solemn
rejoycing, unto their
faithfull Minister for
the present, whilest his
dwelling is ^{not} with
flesh, but even after
he hath laid aside this
earthly Tabernacle, &
resumed it againe in
the Resurrection, at
the coming, and in
the presence of Jesus
Christ,

The Epistle

Christ, they will be a
glory and crowne of
rejoycing, an annoint-
ing with the Oyle of
joy and gladnesse un-
to him, above his fel-
lowes. As on the con-
trary, a froward, foo-
lish, carelesse, stub-
borne flock, as they
are a great abasement
and sorrow of heart
to a good Shepheard
for the present, yet for
zu 13, 7. 12. 21. So
will they be an occasi-
on of the last griefe,
and heavinesse unto
him;

Dedictory.

him; yea, of such a
griefe and heavinesse,
that cannot (it seemes
by the expression of
the holy Ghost) be cu-
red, neither by the
richest, and most fear-
lesse, and unquestion-
able assurance, nor by
the nearest and most
immediate approach,
but only by the actu-
all compleate enjoy-
ment of the joy and
glory of immortality
it selfe.

Though I have no
ground of confidence

powder, in Vaults, in Iron, in Wood, in any thing then in God, and doe they not stay themselves thereon ? are not these the goodly Pillars, and polished Corners of their Temple ? doe they not hope to live and subsist in the world, and to hold up their heads above Water, by such engines and projects, and designs as these. † This is the interest that Church hath in God. Surely that Church may say, *He that is their God, is not the God of Salvation, but of Destruction* : the name of their God in Hebrew is, *Abaddon*, Rev. 9. 11.

CAP. VIII.

*Wherein the third and last
branch of the Use of
Reproofe is handled.*

THirdly (and lastly) if
the Church and Peo-
ple of God have such in-
terest in God, (as hath
been formerly opened)
then those also are to be
reproved that challenge
this interest in him, and
yet suffer their hearts in
times of danger to be
troubled and over-whel-
med with inordinate and
tumultuous feares. If
they see but a great *Wave*
comming towards them,
they are ready with *Peter*
(in

3.

(in *Mat. 14. 29.*) to cry out, *We perish* : or if they taste but some bitterneſſe in the Broth, preſently cry out with the Prophets Children (*2 Kings 4. 40.*) *There is death in the Pot.* How many are there that ſay, they have intereſt in God, whoſe hearts faile them, and become like ſtones within them, cold and heavy, if trouble or affliction doe but come forth, and look a little upon them, they are not able to endure the appearance of any danger ; As when the great Champion of the Philiftims did but ſhew himſelfe in the field (*1 Sam. 17. 24.*) it is ſaid, that

that all the men of Israel, when they saw the man, they ran away from him and were sore afraid: they knew not whether ever he should have come neare them to hurt any of them or no, and yet they were all afraid, and ran away, only upon sight of him. So the Israelites (*Exod. 14. 10.*) did but lift up their eyes, and saw the Egyptians marching after them, and the Text saith, they also were sore afraid.

If dangers and troubles doe but put forth a little, and begin to bud, we conclude that a deadly Winter must needs be at hand. If there be but

L

a

a thick arme of flesh lifted up against us to strike, we thinke the blow must presently fall upon us. If Satan doth but shew himselfe in armes, and bring forth his troopes, and display his colours before the Wals, we give the City as lost presently. Yea, some men are as tender of their fears in this kinde, and as impatient to have them rebuked, and touched, as David was of his Son *Absolon*, or *Adoniah*, (*2 King. 1. 6.*) it is said that his Father would not displease him from his Childhood, to say, *Why dost thou so?* Some men even take such a felicity and contentment in

in their feares and apprehensions of dangers, though otherwise feare hath torment, (as *S. Iohn* speaketh) that neither will they displease them themselves, nor suffer any other to displease them; they will not endure any man to dispute, or to conceive any hope, when they have once feared. So that they seem to have a touch of *Ionahs* spirit in them, that was angry with God, for not executing judgement upon *Nineveh*, when he had prophesied the destruction of it. Some men seem so highly to honour the Propheticall signes of their feares, as if they

L 2 would

would take offence at Gods goodnesse and mercy, if he should not bring upon them, and the Church of God amongst them, the judgements and mercies that they have prophcyed of in their feares.

Now I say all such distracting and dismayng feares as these, are no wayes seemly and comely in those that professe this speciall interest in God. Are they not rather a giving honour to men, and magnifying the powers of darknesse, and the devill himselfe above God? What are any such feares, being rightly interpreted, but as much
as

as to say, the rage, and malice, and wickednesse of men, are greater then the goodnesse, and truth, and power of God ? These are windes and waves that will not obey him, that he cannot rule and command. *Should such a man as I feare,* (saith *Nebemiab*) that have professed such confidence in God ? and still you shall finde, that in Scripture there is an opposition between those feares, and that honour that is due unto God from those that are his, and say they have interest in him : See those Scriptures, *Ezra 8. 22. Nebem. 4. 14. 1 Pet. 3. 14, 15.* at your leisure.

Object.

But you will say, *If the Lion hath roared, who will not, or shall not be afraid?* (as *Amos*) and *if the Trumpet be blowne in the City, ought not the people to feare?* If God himself denounce war against his people, and take part with their enemies, and strengthen their hands daily, and suffer the men of the earth to exalt themselves against them, and to doe with his Saints even as they list, (as it is said they did to *Iohn the Baptist*, in his time) and cuts off the wonted signs and tokens of his presence with his owne, so that they can see few or none of them left; are not

not these things enough
to shake the foundations
of any mans confidence,
to make all hands hang
downe, and all knees wax
feeble ? to breake the
heart of any mans hope ?
who is able to stand in
the face of such a destru-
ction comming from the
Almighty, and doth not
tremble exceedingly ?
And therefore they that
feare in this case, are in
no cause of reproofe, but
rather to be relieved with
mercy and compassion.

Amos 3.8.

To this I answer di-
vers things, but very
briefly.

Answ.

First, *The roaring of the
Lion* that is heard, it may
be the roaring of that

I.

L4

Lion

Lion that goes up and downe the world, seeking whom he may deuoure, it may be the roaring of hell, and of the devill, comming with open mouth upon the poore Church of God, like a ramping, and *roaring Lion*, (as *David* speaketh) and not the roaring of the *Lion of the Tribe of Iudah*, against his Church and People. If it be so, we may give losers leave to speake, and cry out, and to roare too, and no great cause (thus far) to be troubled at it. We must pardon the devill the excesse of his wrath, he is in great straights, his time is shorter then
ever,

ever, and that which he doth, he must doe quickly, the sound of his great Masters feete is behinde him, with the great chain of darknesse in his hand, to lay him up fast in the bottomlesse Pit for ever.

Secondly, it is to be considered, that though *all the wayes and pathes of God, are Mercy and Truth unto his Church*, and such as keep his Covenant (as David speakes) yet are there many things in these wayes of his, very liable (and obnoxious for a time) to another interpretation. To give the true sense and meaning of all passages in Gods providence and admini-

L 5 stration

2.

PL 25. 14.

stration towards his Church, requires an Interpreter, one of a thousand. God may be coming towards his Church in a way of Mercy and Truth, when the thoughts of our hearts are ready to say, he is coming in a way of judgement and destruction. There was given to me (saith S. Paul 2 Cor. 12. 7.) A messenger from (or of) Satan. It was well spied of S. Paul, to finde out a gift of God, in a message, and messenger from the devill. It sometimes requires much wisdom, and pondering, and consideration of things to understand the loving kindness

nesse of the Lord in them,
(as David speakes Psal.
107. 43.) There are some
things hard to be under-
stood (saith Peter) in Pauls
Epistles, which some per-
vert to their owne destru-
ction. So are there in
Gods government of the
Church, many things
hard to be understood
(for a season) which
some pervert to their
owne discomfiture, till
God himselfe, by the
light of a joyfull issue,
cleeres his owne intent
and meaning therein.

A 3. thing to be cōsider-
ed, is, that as it was said
of Christ, the head of the
Church, that he was ap-
pointed (or, set up) for the
falling

3.

falling (as well as for the *rising*) of many in Israel. So is it true likewise of the whole body of the Church, God hath so appointed it, and so carries, and orders the affaires, state and condition of it, that it shall be, and must be the great stumbling stone of the world, upon which the principle haters of God and his truth shall dash themselves in pieces. God could have confounded the world, and the wise things thereof otherwise, and have brought to nought the mighty things of it, by a more immediate way; but (said the holy Ghost) *God hath chosen the weak things*

1 Cor. 1.
27, 28.

things of the world, and the foolish things, and things that are not, to doe it by.

God divides the glory with his Church, he will honour himselfe and his Church together, in the destruction of the world; God could have tempered another cup that should have been as present death to the Nations, to have drunke of it, (*Zach. 12. 2.*) but *Jerusalem* must be made the cup of poyson to all the people round about, when they shall be in the siege against Judah and Jerusalem. He could have framed and throwne Millstones downe from heaven

heaven upon all people, (as he did upon those five Kings and their Armies in the dayes of *Ioshua*, *Iosh. 10. 11.*) but *Ierusalem* againe must be made the heavy stone for all people, that whosoever shall offer to heave at it, and lift it up to carry it away, shall be torne in pieces by it, though all the earth should be gathered together against it. *Zach. 12. 3.*

The Church of *Rome* indeed gapes after this priviledge, and makes account, that all Nations and Churches in the world that will not bow downe and serve her, and fall downe and worship her,

her, shall be destroyed, and imputes the fearefull desolation of the *Grecian Churches*, to that enmity against her, which they professe to this day.

Fourthly, it is to bee knowne likewise, and considered, that the Church is not appointed only and simply, to be the destruction of the wicked, and enemies of God, but to be their destruction in a speciall and more remarkable way and manner, *viz.* in the nature of a *Snare*, that they may not feare, nor thinke of destruction from it, till it be upon them; or that kinde of destruction which the
Scripture

4.

Scripture usually calls, a being *confounded*. Behold all they that provoke thee (saith *Esay* 41. 11.) shall be *ashamed and confounded*.

To be *confounded* properly is this ; when a man hath been lifted up in great hopes, and confidence of successe, victory, and prevailing in any thing, and then on a sudden, quite besides his expectation, is brought downe, and falls upon inevitable destruction, & knowes not how to help himselfe.

And so the other word that is joyned with it, of *being ashamed*, is a word of like importance : we know it is not simply poverty,

verty, and want, and a
meane condition, that
makes a man ashamed in
the world, but only when
it succeeds riches, and
plenty, and fulnesse. A
poore man in the Coun-
try, that is borne only to
inherit the dust, that had
never a good Coate on
his back since he was
borne, he is not ashamed
of a patched Cloake, but
walkes, and holds up his
head, and shewes his
face before any man for
all that; but take a
Courtier, or a *Mer-*
chant, or a *Citizen* of best
ranke and quality, that
have been clothed *with*
fine linnen, and *fared deli-*
ciously every day, that
have

have not been seen but
in soft raiment, in Silke,
in Silver, and Gold; if
such a man shall be
brought downe to rags,
and have no better to put
on but some course Man-
tle, or the like, this makes
him hold downe his
head, and *ashamed* to
shew his face to any that
knowes him. So, when
the Lord saith, that the
enemies of his Church
shall be ashamed; it im-
plies that they shall have
a time granted them,
wherein they shall flou-
rish like a *green Bay tree*,
(which tastes not of
Winter, as most trees be-
sides do, losing the beau-
ty, and verdure, and
come-

comeliness of their
leaves, which the Bay
tree doth not) that they
shall have a time, where-
in they shall doe, even
what they list in the
world, (as *David* speakes
Psal. 73. 7. &c.) or (as
the originall hath it) shall
even passe the desires of
the heart, that is, shall
have more power and au-
thority, and glory in the
world then they could
well tell what to doe
with, wherein they shall
have the Saints of God,
and the Church of the
most High under their
feet, and shall throw
downe the foundations,
and shall see no man able
to doe any thing against
them,

them, able or likely to make resistance. In this great prosperity of theirs, and poore and contemptible condition of the Church before them, God layes the foundation and corner stone of their shame and confusion, which otherwise (to speake properly) could not be brought to passe.

And so those two similitudes (we opened out of *Zach. 12. 23.*) whereby the Lord represented unto us, how termes stand between his Church and the wicked, the enemies of it in this point, *viz.* that the Church should certainly be the ruine and confusion

tion of the wicked, they both carry an intimation of what I now speak of, *viz.* that the Church shall be their destruction, in the nature of a *Snare*, or in such a way, and at such a time, when they shall little feare it, or expect it. Jerusalem shall be a cup of poyson to all the people, *i. e.* when the people shall thinke the Church fit to be devoured and swallowed up, and shall thinke to have a very sweet & pleasant draught of it, that would do them good at the heart, and breed the best blood that ever beat in their veines, it shall prove a cup of poyson and death to them,

them : now poyson we know (especially in a cup) hath the nature of a snare in it, men that drinke it, are not aware of it ; if it be artificiall and Italian right, it hath neither smell nor colour in it, to cause any feare or jealousy at all in him that shall drinke it, it shall have the appearance, and smell, and manifest taste of Wine that is made by God to strengthen mans heart ; (as *David* speaks) and this poyson God will put into a cup too, the Church shall be a cup of poyson, *Ierusalem* shall be made fit to provoke the thirst of the enemies to draw him on to take

it, as Wine; or the like is, when it is in a cup, for whilst it is in the vessel or hogshead, no man offers to drinke it there, this is not fit to be drunke, but out of cups or glasses: So the Church, though it be at all times poyson to the wicked and enemies, if they shall drinke it, yet is it not at all times a cup of poyson to them fit to be drunke, but only when the estate and condition of it is so low, that there seemes no danger at all in attempting the ruine, and desolation of it, when the enemies conceive there is no more danger in destroying it, then a man that is thirsty thinks there

there is in drinking a cup of Wine that stands before him.

And so the other comparison, of making the Church a *heavy stone*, that shall over-bear and teare in pieces him that shall offer to heave and lift it up, falls this way also. He doth not say, he would make *Ierusalem* a great stone, but a *heavy*, or *massy stone*. We know the greatnesse or bignesse of a stone may be discerned by the eye, before a man tryes to lift it, and if it be a stone of any extraordinary bignesse, enough in appearance to load a Cart, or as big as can well be forced or removed

moved from place to place by an engine, a man, though of great strength, will never try to lift it; not so much as a thought enters into him of taking it upon his shoulder, to steale and carry it away : but the heaviness of a stone is not so apparent, it is not knowne till a man taste it with his arm or shoulder, or the like. Now the Church of God is sometimes a great stone, the enemies have no great minde to be meddling with it, they have no hope to heave it, there is a face of beauty, and glory, and strength upon it, and then they make no

M

great

great hast to the spoile of it ; but sometimes again, the outward appearance and figure of this stone is quite changed and altered, it seems to be brought to so small a size, that it may well be loaden and carried away ; the enemies make no question but to build themselves houses with it ; but it is now as heavy and massy as ever, and will be the breaking in pieces, and certaine death of who ever shall offer to lift it up.

5. Fifthly therefore, that is further to be considered, concerning Gods withdrawing his visible presence frō his Church

at

at any time, when their wonted tokens are not to be seen; I meane in respect of any favour or countenance he gives his Church in the eyes of the world, to assist and strengthen the hand of it, there is no great cause of feare for all this, as if the Church were now upon the point of perishing, or sinking under water, because such a withdrawing as this from his Church, is simply necessary for setting his *Snare*. The Church could not be a Gin to catch the enemies of it in such a manner as is spoken of, except things were thus carried in the wisdom and providence

of God. If there were any visible beame or glimmerings of the glorious Majesty of God amongst his people, his Church might be to the world and enemies of it, as those figures and shapes of men are, which husbandmen set up in their Corne to skare and keep vermine away, but not to kill them. So, if the world saw or apprehended any thing to be afraid of in the Church, (as any outward testimony of the presence of God must needs be, that falls within the reach of their understandings) this might binde the world to some termes of good behaviour

behaviour towards them, this might keep violence, and oppression, and injury from off them, it might keep down desires within them of doing them harme. But when men set Gins or Snares to be the death of Birds of Prey, *Vermine*, *Beasts*, or the like, every man conveys himselfe out of sight as much as may be, and they leave nothing at all, not so much as the appearance of a man, that lookes like a man, or any part of him, but only the bait as naked as may be, and the snare covered; otherwise, this would make the *Vermine* suspect and keep away.

So the Lord intending to make the Church a snare for the wicked and wretched enemies of it, he must wholly withdraw himselfe, and hide himself in some secret place, where they may not discry him, nor yet suspect him, that so being drawn on by their cursed hungering and thirsting after the blood of the Church, the Lion may take his advantage, and breake out of the thicket upon them, and teare them in pieces suddenly. The truth is, that all holy and consecrate things are snares to the wicked, (as the Scripture speakes it in a particular case

Prov.

Prov. 20. 25. Jer. 2. 2.)
but there is a greater generality of the truth of it. It is a snare to a man to devour that which is holy. His intent is not only (nor, as I take it, so much) to expresse the danger a man falls upon when he hath devoured, that then he shall pay deare for it, but further, and more principally to intimate this, that things that are sanctified and set apart to God, are in mens way (as it were) where they may easily, and without any visible danger come at them, and that there are few that will take heed of devouring them, whether they

be persons, or things. As snares are not only intended to be the destruction of Vermine, when they fall into them or upon them, but they are set in the way where they are likely to come, and make most bold, &c.

6.

And therefore in the sixth (and last place) neither is the power, nor the proud and high looks of the enemy, nor their breathing out threatenings, nor making great boasts, nor any ground they get from day to day of the Church, nor any cruelty they can practise against it, or the like, none of all these, nor all of them together, are any
just

just causes of feare to such as are the People of God, and have interest in God. Their hearts may be lifted up within them to their destruction, as it is said of *Veziah* when he was *waxen strong*, and great in power, *2 Chron. 26. 16.*

When the Jews at Nazareth (*Luke 4. 29.*) had thrust our Saviour out of their City, and had gotten him to the edge or brow of the hill, whereon their City was built, thinking to have made quick dispatch of him, to have throwne him down headlong, it is said, *Hee passed through the midst of them, and went his way:*

he was as secure, & never a whit the nearer death when he was upon the very brow and brinke of the hill, then when he was a mile off in a plaine and safe place.

So we are to conceive of the State of the Church, that it is never the nearer destruction, for being neare to destruction, (as we count nearnesse) for God may be as far from giving his voice and consent for the desolation and destruction of it, as at other times, when there is lesse danger in appearance: and we know there is nothing done without him. If a Sparrow falls not to the ground

Luke 12.6
Dan. 4. 11.

ground without our heavenly father, (as Christ spake) *without him*, that is, except *he* orders and disposeth of the silly Bird accordingly, which yet is of so little worth, that *five of them are bought for two farthings*: How shall we thinke that the Church of God, which could not bee bought at any under rate, then the precious blood of the Son of God, should fall to the ground without the speciall hand of God; yea, either without it, or with it? For, as it is altogether impossible it should fall without it, so is it very incredible it should fall with it.

But

But though it be as possible for a particular Church to fall to the ground by the hand of God, as it is for a poore Sparrow : yet except there be a voice from heaven calling to men on earth, to hew downe the tree of it, and breake off the branches, (as *Daniels* expression is in another case) it is not *Edoms* crying out, *Downe with it, downe with it, even to the ground* : this will not do it, nor bring it ever a whit the lower. Though they should get all the Carpenters, and Smiths, and all the world together about the Church, and every man stand ready with

with their Axes sharpened seven times more keen and sharp then ordinary; yet shall the tree stand in the sight of them all, and laugh the workmen and instruments to scorne in the face.

When the enemies of the Church have gotten the greatest advantage against it that can be supposed, yet is the Church no more nearer perishing, or falling, then the salvation of the world was in danger of miscarrying, when Jesus Christ hung upon the Crosse, or lay in the Grave: The powers of darknesse had him at the greatest advantage, at the lowest ebbe
that

that ever they had, or are ever like to have him more. True, he upon whom the hope of the world depended, was then at the lowest step of his humiliation, he was fully emptied, and had nothing left: But hee went downe so low, only to take his rise (as it were) to mount up the higher and to carry all up on high with him: and he was never nearer his exaltation, nor the world its salvation, then when he lay at the lowest point of his humiliation.

Such is the condition of the Church, it is never nearer the glory, and beauty, and full strength of

of it, then when it seemes to be most forsaken of God. As Christ was then ready (and never till then) to enter into Paradise, when he cryed out, *My God, my God, Why hast thou forsaken me?* Ought not Christ to suffer (saith he himself) and so immediatly and without delay, upon his sufferings, to enter into his glory? So when the Church is readiest to cry out, and complain of being *forsaken*, this complaint and cry is the greatest signe of the time of the Churches Paradise at hand. Our Saviour himselfe hath given us this signe, and therefore

fore it is a foundation that will beare a building of greater weight and worth then a conjecture or a hopefull probability of such a thing; you may cast your soules upon it, and not feare. *When the Son of man commeth*, viz. to avenge his People and Church of their enemies, *Shall he finde Faith upon earth?* (Luk. 18.8.) that is, amongst those servants of his, for whose deliverance he comes; for as for any others upon earth, this faith of his comming, is neither to be found then when he comes, nor at any time else, in them.

CAP.

CAP. IX.

*Wherein the Doctrine is
applied to the enemies of
the Church, by way of
Exhortation.*

A Fourth (and last) Use
is for Exhortation.
If the People & Church
of God have that speciall
and deep interest in God,
that hath been laid open
and proved, then have
we a good foundation
laid to build some Exhor-
tations, and to presse se-
verall duties upon. The
men or persons that wee
shall have to doe with in
point of Exhortation, are
of two sorts.

First,

4.

First, the People of God themselves, that make this Church of God, and accordingly have their interest in God.

Secondly, the wicked, that are enemies of the Church and People of God, whether openly, or professedly such, or only secretly and under hand.

First, to dispatch with the latter, because I hope there are few of that brood in presence, (if any) especially for Heads and Captaines of that cursed confederacy, with whom (especially) matters of this nature would be transacted and negotiated. I cannot conceive there

there should bee any
of these before me,
and therefore the worke
of our Exhortation to
these shall be the fewer;
and then we shall bee
free to converse with
the first, the Church and
People of God, with
whom we desire chiefly
to have to doe in our pre-
sent Exhortation.

First therefore, if the
Church and People of
God stand really posses-
sed of that high privi-
ledge and prerogative
Royall, (that hath beene
spoken of) if they have
indeed that interest in
the Lord Almighty, in
his Mercy, Wisdome,
Power, with all the rest
of

of his glorious perfecti-
ons(as hath been proved)
then heare all you that
are enemies to the Peo-
ple of the God of *Abra-
ham*, you that either cry
out with *Edom*, or speake
it in your hearts with
Sanballat, *Tobiah*, and
such like under-hand ene-
mies of the Church of
God, *Down with it, down
with it, even to the ground*;
let this generation, I say,
heare from all the ends
of the earth, and suffer
two words of Exhorta-
tion.

First, be exhorted and
perswaded to lay aside all
thoughts of violence, to
let fall all your desires,
and purposes of evill
against

against the generation of the righteous, so greatly beloved on high, have nothing to doe with these men in a way of hatred, and contradiction. Breake your Swords into Mattocks, and your Speares into Siches, and lift not up a Sword against this Nation, neither accustome yourselves to fight against them any more. Suffer them to passe peaceably, and safely through your Land (if the earth be yours, but indeed it is theirs) towards their own Countrey, their heavenly Canaan. If the motion doe not yet relish, and favour kindly with you, let

let me season it with a few considerations, and motives; it may be then it will be found savoury meate unto you, such as your soules will love.

I.

First, consider and ponder seriously with your selves the tenor and contents of the Doctrine delivered, and fully established: and this alone will be a pledge sufficient to warrant the counsell and advise given you to be good and wholesome. These men against whom your eye is evill, whose flesh you eat like bread, and whose blood you drinke like sweet and pleasant Wine, against whom you have suffered
your

your selves to be provoked and intraged by the cursed and common enemy, both yours & theirs, the devill : These men (I say) have interest in heaven, and are the Children, the Sons & Daughters of the Almighty; they are a people confederate with the great and terrible Lord of Hosts, they are *people of the Lord* (as they are called) a peculiar People unto him, or (as the word signifieth) they are a People, more then a People, as *Iohn Baptist* is said (by our Saviour) to be a Prophet, yea, and more then a Prophet. Shall any man (but such as love death, and

and seek their owne destruction and confusion, as a treasure) rise up against these, or offer to lay their hand upon these annointed ones ? Is it because there is no other way that leadeth to destruction ? As the People in their murmuring against *Moses*, reasoned with him ; Hast thou brought us to die in the Wildernesse, because there were no Graves in *Ægypt* ? meaning there was Grave-room enough in the Wildernesse, but nothing else. (*Ex. 14. 11.*)

So let me reason the case with those men that will needs magnifie themselves (as the Scripture
speake

(speake) against this heritage of the Lord. Is it because they thinke no other sin, no other way of wickednesse against God, that will bring vengeance and damnation swift enough upon their heads, unlesse they provoke him in his holy ones? Know they not how to provoke the Lord to anger to purpose, by striking at him in other places, except they smite him in the face? Nay, except they leuell and aime at the very apple of his eye, which is the tenderest part in the face? There is no Childe of God, but may speake it as truly, as the Wisdome

N

or

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N

or

or Truth of God it self doth, (*Prov.* 8. 35.) He that sinneth against me, hurteth his owne soule, and all that hate me, love death: they love death, *i. e.* if death were a thing to be loved and desired, men could take no way more ready and certaine to obtaine it, then by hating the Wisdome, (and let me put in also) then by hating the Children, and People of God. What? Is that man of fin, and all his confederates with him, all that have been baptized in the spirit of that fornication, are they afraid and of doubtfull and deliberative thoughts, whether
all

all their other sins & abominations (wherein notwithstanding, they are mighty men, like the sons of *Anak* of old, and other sinners in the world of ordinary stature are but Grasshoppers to them) doe they indeed question, whether all their other sins be able to bring downe that great Mountaine of their power ? is it made so strong, that unlesse they drinke also freely of the blood of the Saints, they are afraid that God otherwise should passe them over, and forget them, when he comes to take vengeance of the world ? Are they afraid they shall